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AUTHOR Nowak, Jens
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ABSTRACT

Perspective transformation is a consciously achieved state in which the individual's perspective on life is transformed. The new perspective serves as a vantage point for life's actions and interactions, affecting the way life is lived. Three conditions are basic to achieving perspective transformation: (1) "feeling" experience, i.e., getting in touch with original truth; (2) internalization of six principles (polarity, causality, force, reality, change, and responsibility); and (3) development and use of abilities which make the principles operational (faith, courage, freedom). Perspective transformation is not a therapy or theory, but rather a personal process for escalating one's development that happens within the individual in response to a particular set of stimuli and reflections right for the individual. The process can neither be taught nor administered, but is accelerated and facilitated by the help of an assistant, or by self-help. Suggestions for achieving perspective transformation include identifying and breaking loose from learned structures that interfere with the human capacity to feel experience, trusting the senses and intuition, and risking change. Differences between this technique and traditional psychotherapy methods exist, particularly in the area of problem resolution. The principal cost of this technique is often misunderstood, but the benefits to the individual include personal harmony and independence. (Author/KMF)

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ACHIEVING PERSPECTIVE TRANSFORMATION

Jens Nowak

International College, Los Angeles, California

September 2, 1981

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Preface

The term PERSPECTIVE TRANSFORMATION in this treatise represents a procedure of singular character which, with practice and training, can be established as a routine and thus become internalized.

It must be clearly stressed that the delineated hypothesis is strictly and only applicable with undiluted, full cooperation of the individual. At no point is this possible if a disorder of behavior is present. Perspective transformation therefore in its applicability is limited to individuals without mental or emotional disability.

This treatise includes, and is based mainly on, extensive research work which the author undertook from April 1976 to August 1978 in the field of subconscious processes under the guidance of Dr. Walter Stille at the Operator Foundation reg. Grand Duchy of Liechtenstein and Hamburg (West Germany). It represents the essence of his research work at the Foundation and during his own practice as a psychologist since August 1978.

Acknowledgements

In the beginning of my doctoral studies neither I nor anyone close to me could predict the kaleidoscopic experiences and realizations awaiting me during the pursuit of my work. Furthermore when I decided to offer "Achieving Perspective Transformation" as my contribution to evolution, I had to confront the agonizing challenge of writing in a second language about very intimate realizations. This would not have been possible without the help, assistance and encouragement of those who, while supporting me along the way, became the catalysts of this work, and to whom I am indebted very much. It is my belief that this reflects the essence of help they got from others when it was needed, and with confidence I shall continue to serve this spirit and tradition of esoteric distribution. I thank:

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ABSTRACT

Perspective transformation is a consciously achieved state in which the individual's perspective on life is transformed. The new perspective serves as vantage point for all of life's actions and interactions, positively affecting the way life is lived.

Changes in perspective occur as the individual moves from childhood to adulthood, for example, or when life's circumstances cast the person in a new situation or environment that forces change. These transformations are unconscious transformations. Conscious transformations are those which the individual deliberately pursues -- transformations sought in order to improve perspective on a specific situation, condition or relationship. Individual conscious transformations do not constitute a perspective transformation -- a change in total life perspective -- but they do constitute breakthroughs which prepare the individual for perspective transformation and encourage him or her to risk a total change in perspective.

Three conditions are basic to achieving perspective transformation: (1) really feeling experience -- getting in touch with original truth; (2) internalization of seven principles (polarity, causality, force,

reality, change, and responsibility); and (3) development and use of abilities which make the principles operational (faith, courage, freedom).

Since the achievement of perspective transformation is very personal, intimate, and individual -- since it happens within the individual in response to a particular set of stimuli and reflections that are right for that individual -- it is impossible to prescribe a technique for achieving perspective transformation. However, if an individual has reached the condition of feeling experience, has internalized the six principles, and has developed and can apply the three abilities, perspective transformation can be facilitated and accelerated by following the suggestions provided.

Costs and benefits of achieving perspective transformation are presented. The principal cost is being misunderstood, but this is more than offset by the principal benefits, which are personal harmony, independence, freedom, and fearless encounter with personal destiny.

CHAPTER 1

DEFINITION AND RELATED CONCEPTS

This treatise defines and explains perspective transformation, guides the individual to its conscious achievement, and suggests costs and benefits of achieving perspective transformation. It is a result of research and experience which are examined in light of both Eastern and Western philosophies and psychologies, and validated by case studies from the author's work as a practicing psychologist.

Perspective Transformation Defined

Perspective transformation is the conscious change from old to new behavioral patterns. It represents a new level of functioning which moves from passive to active involvement in one's own evolution. The person who has experienced perspective transformation views the world through a new schemata -- applies a new template to his/her actions. Whereas the escalation into perspective transformation is sometimes achieved by orderly progression, culminating in a sudden breakthrough, it may also be discontinuous, achieved in spurts or leaps as a series of smaller breakthroughs

escalate the individual to the all-encompassing breakthrough which characterizes perspective transformation. Escalation, according to Gowan (1974), " ... involves five separate but interrelated aspects known as succession, discontinuity, emergence, differentiation, and integration ... Escalate ... means to raise the level of action by discrete jumps." (p. 60-62)

Perspective transformation represents not only a total change in life perspective, but an actualization of that perspective. In other words, life is not only seen from a new perspective, it is lived from that perspective. The perspective is internalized to a point that it is reflected in the individual's functioning.

Contribution

Although the self-awareness movement saw both the creation of new ideas and techniques and the resurrection of old ones (e.g. the Eastern philosophies), a thorough review of the literature reveals neither definition/explanation of perspective transformation nor technique for achieving it. This document provides both.

Some Related Concepts

In both Eastern and Western thought there has been recognition of marked changes in individuals' functioning, sometimes spontaneous, sometimes acquired only by concentrated orchestration of insight and

effort; sometimes pervasive, affecting total life stance, sometimes affecting only specific situations, associations or relationships. Both philosophers and psychologists have addressed these changes. They have used such labels as hierarchical restructuring, cognitive restructuring, self actualization, breakthrough, liberating moment, full being, the fourth way, altered consciousness, restructurization, and social transformation.

While each of these concepts is related to, part of, or a necessary step toward perspective transformation, none encompasses the total condition that is perspective transformation. A brief review of typical definitions of these states or conditions reveals that all fall short of the definition of perspective transformation provided above.

Hierarchical restructuring refers to a rearrangement of behaviors or behavior tendencies in an order such that each excludes behavior lower in the hierarchy and is excluded by behavior higher in the hierarchy. It represents an orderly development in which new behaviors replace behaviors which are no longer appropriate.

Cognitive restructuring refers to changing self-thoughts,

resulting in altered emotional reactions and behaviors, generally toward more positive outcomes. Cognitive restructuring implies a change in the way an individual sees his/her physical and social worlds, including all facts, concepts, beliefs and expectations, and the pattern of their interactions. (Schmidt, 1976)

Restructurization is a state in which "a person not only differentiates and generalizes his life space into new regions but simultaneously changes the meanings of respective regions in relationship to himself and to one another. Restructuring means that one defines or redefines directions in his life space ... restructurization consists of separating certain regions which have been connected and connecting certain regions which have been separated." (Bigge and Hunt, 1962, p. 360)

Liberating moment refers to the achievement of freedom from thoughts or concepts which had blocked perception and growth. It is the moment of realization that a long-standing oppression has been removed, and that freedom of thought has been restored. (Ofman, 1976)

Self transcendence " ... denotes the primordial fact that being human is always directed toward something other than itself, or someone other than oneself ... Serving a cause or loving another

person are the most fundamental human phenomena." (Frankl, 1974)

Breakthrough is a relatively sudden manifestation of new and more constructive attitudes and actions after a period of resistance or inability to adopt such a course. (English, 1958)

Altered states of consciousness, according to Gowan (1980), are "states where the left hemisphere is in abeyance. Contrary to popular supposition, the ordinary state of consciousness is an unusual state, impossible to maintain for long, and secured only by a modicum of perceptual intake, and continual interior discourse. In most altered states the right hemisphere is active and produces exterior hallucinations or interior imagery." (p. 320)

The fourth way, according to Ouspensky (1971), is objective consciousness, and can be reached only through self consciousness (a consciousness of self) which is difficult to attain and even more difficult to maintain. It entails truly remembering oneself, as self awareness is prerequisite to objective consciousness.

Self actualization, a term coined by Jung, is used by Maslow to describe what he calls "full humanness." "Maturity, or self-actualization, ... means to transcend the deficiency-needs and to behave to some larger extent in response to growth-needs, e.g. for self-knowledge."

(Maslow, 1968, p. 202) Self-actualization is further described by Maslow as "experiencing fully, vividly, selflessly, with full concentration and total absorption ... At this moment of experiencing, the person is wholly and fully human." (Maslow, 1971, p. 45)

Full being is a quality of life characterized by a diversification of interests and sentiments and a loving attitude toward elements (persons, plants and animals) in the environment in which these elements are internalized and affirmed without being dominated (Heath, 1973).

In perspective transformation it is imperative that the individual has experienced the orderly development that precipitates and supports hierarchical restructuring. It is also important that the individual be able to consciously achieve cognitive restructuring. The journey to perspective transformation will cause him/her to reach the state of restructurization with each developmental step. Breakthroughs and liberating moments are frequent experiences in perspective transformation. Self transcendence is a necessary condition, and altered states of consciousness, when experienced, may assist the individual to reach perspective transformation.

The last three concepts defined -- the fourth way, self actualization and full being -- come closest to representing the quality of

change that characterizes perspective transformation, but the literature describing them fails to provide either a theoretical model or a detailed prescription for achieving them. Rather, the conditions are extolled by describing the characteristics of one who has achieved such states.

Two additional definitions are appropriate at this point. Since this paper examines the concept of perspective transformation, definitions of perspective and transformation are in order.

Perspective is the appearance of an object or situation from a particular position. Moving the position or the object brings a change in perspective, and thereby a change in the appearance of the object or situation.

Transformation, according to Ferguson (1980), " ... is, literally, a forming over, a restructuring." The transformation of consciousness " ... refers to the state of being conscious of one's consciousness. You are keenly aware that you have awareness. In effect this is a new perspective that sees other perspectives -- a paradigm shift." (p. 68)

CHAPTER 2

REVIEW OF LITERATURE ON CONCEPTS RELATED TO PERSPECTIVE TRANSFORMATION

A thorough search for literature on perspective transformation (PT) revealed that the term has not been used frequently, and when it is, it is usually in relation to visual perception or social transformation. Few of the articles and documents found in the scientific literature had more than casual bearing on the topic of this study.

Gutmann (1978) reported a study in which he analyzed the post-parental years in relation to the pre-parental and parental years. He showed that the parents' perspectives changed: young parents recognize infants' needs for security, and select those sex-role assignments responding to infant needs; as the parents enter middle age, the sense of parental emergency phases out, the rationale lessens for maintaining repression of sensual and dependent strivings (men) or aggressive strivings (women), and there takes place a transcultural "return of the repressed" wherein both sexes can live out the potentials they abandoned earlier in the task of

parenting.

Baluev and Zarakovskii (1978) studied discrimination of random arrays of dots as a function of rotation of a comparison array. It was found to be most complex when there were more than ten dots and the distortion represented a perspective transformation at angles of 60 - 85 degrees. They found that a mental transformation precedes a perspective transformation. The transformation is first recognized in the mind before visual transformation takes place.

Schleicher (1980) reported on a study of long-term psychological consequences on children of unintegrated and competing influences from TV and the environment. His findings caused him to recommend that children not be left to face all media options without guidance or to cope with raw impressions unassisted. He suggests that TV should support personal stability and openmindedness of children instead of encouraging perspective transformations not connected with their environments. It seems that perspective transformations are not construed as a general good by everyone. Some persons want to control the perspective transformations of others.

Sulack (1975) reported that enthusiastic, project-centered teaching helped Anaheim, California students transform their attitudes

toward school, thus improving attendance and achievement. Here is a PT which is considered by all to be good for all.

In Education for Perspective Transformation: Women's Re-entry Programs in Community Colleges, Mezirow and Marsick (1978) applied the term perspective transformation to the adult development process occurring in the personal development of women participating in college re-entry programs. They first describe the process by which culturally-induced dependency roles and relationships are recognized and action is taken to overcome them. The process is then analyzed in terms of re-entry patterns and process phases, showing how self-confidence and new support systems are facilitated during the transformation.

Herbert (1977) reported on studies of empathy and altruism in children. He noted that children's first response to the distress of others occurs at 10 to 12 months with agitated facial expressions and/or cries of distress, and proceeds through touching or rubbing the injured person, and later to trying on feelings by deliberate imitation and self-referencing or immediate taking on of the emotions of the injured other. Findings suggest the need for a caregiver's nurturant relationship with the child and demonstration of altruism

toward people in distress if children are to make the transformation from empathy to altruism.

Gibson (1975) reported on an experiment that asked whether infants at five months perceived an invariant over four types of rigid motion (perspective transformations), and thereby differentiated rigid motion from deformation. Four perspective transformations of a sponge rubber object were contrasted with a rubbery "squeezing" motion of the same object. Results supported the inference that infants perceived the invariant property of rigidity in all four perspective transformations and thus differentiated them from deformation.

Landry and Lyons (1980) in a study of cognitive perspective-taking ability, analyzed the perspective-taking performance of children in terms of recursive structure (number of imbedded perspectives achieved), and isolated an important source of variance common to children's social reasoning across a variety of task formats. Subjects showed high correlation between two cognitive perspective-taking tasks.

Although each of these studies used the terms perspective, transformation, or perspective transformation, they are only peripherally related to the present study. They use the term perspective

transformation to characterize changes in visual perception, in role perception, in social values, in attitudes toward school, in work-reentry processes, and in social perceptions. Each of the studies reported focuses on changes in perceptions of a single situation, concept, object, or phenomenon. None of them addresses perspective transformation as it is described in this dissertation -- the total conscious change from old to new patterns of behavior, representing a new level of functioning which moves from passive to active involvement in one's evolution. However, the literature cited does serve to illuminate the process, focused as it is on details of perspective transformation, thus highlighting its complexity.

Chapter one defines a number of terms related to perspective transformation. The literature search included these terms also, in the hope that their contribution to understanding of the concept of perspective transformation would be considerable. Although the literature is more abundant in some of these areas than in others, analysis merely confirmed the fact that each of these constructs is a part of, or preliminary to, the author's meaning of perspective transformation, but that none of them is all-inclusive. Some of the more significant works are cited herewith.

In 1975 Wiemer described a new therapy program called cognitive restructuring therapy. The therapy consisted of a series of procedures focused on the client's cognitions. It attempted to assist the client to identify his/her cognitions and to restructure them if desirable. Preliminary results showed positive changes in the clients' day-to-day living.

Kernan and Trebbi (1973) reported on a study which examined the relationship between incoming information and a person's attitude. The conclusions imply the existence of attitude dynamics as a hierarchical structure. Attitude dynamics include cognition, affect, and behavior conceptualization.

Selman (1975) developed a hierarchical model of social cognition as it relates to interpersonal and moral stage theories. A study comparing the cognitive development, perspective-taking, and interpersonal and moral reasoning of subjects provided implications for social cognition intervention. The basic assumption of the model is that the structure of social reasoning develops through an invariant sequence of four stages: the egocentric level, the subjective level, the self-reflective level (in which the child becomes aware that perspectives of self and others exist reciprocally), and the third person perspective level, at which a person is

aware of the other's subjectivity. These levels of perspective-taking are considered necessary, but not sufficient, for parallel stages of interpersonal reasoning.

Fulton (1977) in The Sequence of Reasoning Processes: the Hierarchical Organization presents a sequence of reasoning processes based on a combination of theories developed by Jean Piaget. An applied theory of concept-teaching is derived from the restructuring of Piagetian theories on logical thought. The case is made for the instruction of students in logical processes prior to their instruction in content.

Bruner, Goodnow and Austin (1956) speak of the discontinuities in cognitive functioning which accompany growth. Having mastered a new way of functioning, an individual can't recapture the earlier conceptions. For instance, in learning a language it is " ... almost impossible to recapture the undifferentiated flow of voiced sounds that one heard before one learned to sort the flow into words and phrases." Piagetian theory and materialist dialectics emphasize internal processes and external factors in describing cognitive development. Wozniak (1975) states that "Since objects and phenomena are internally contradictory by their nature, they carry within

themselves the conditions for their own destruction and transformation into a higher form. This transformation, or negation, retains something of the old, assimilates it, and raises it to a higher level in creating the new."

As with the references to literature using the term perspective transformation, these references bear on the subject peripherally, but none of them constitutes a full explanation of the phenomenon which this paper describes: total perspective transformation -- a total change in the way one perceives self in the world, and a concomitant change in total functioning. Ferguson (1980) suggests that there are four ways in which we change, and these four ways constitute a hierarchical structure: change by exception (the rule stays the same, but exceptions are accepted); incremental change (bit by bit, with the person not being aware of the change); pendulum change (abandonment of a closed and certain system for another -- "fails to integrate what was right from the old and fails to discriminate the value of the new from its overstatements." Rejects its own prior experience.); and paradigm change (transformation -- " ... the new perspective, the insight that allows the information to come together in a new form or structure.") (pp. 71-72) It is

this last type of change, paradigm change, which characterizes perspective transformation for the author.

Changes in a person's processes of thinking -- particularly reorganizations into higher levels -- signal development; "Development implies not only the systems property that relative stability and identity be maintained over a period of time in the midst of component variability, but that, in addition, a modification, a conversion of identity must occur. Identity must, in fact, be transformed into other identity (that which is both the same and not the same as that which was) ... " (Riegel and Rosenwald, 1975, p. 31).

Loevinger (1976), defining a developmental stage as the way a person looks at and copes with the world, proposes that the highest stage, the integrated stage, is probably achieved by fewer than 1% of humankind. Her description of the attributes of a person at that stage sounds much like the descriptions of full being, self-actualized, and other conditions referenced above. According to Loevinger, the integrated stage is characterized by a reconciliation of the conflicting demands of life; renunciation of the unattainable; a tendency to cherish and appreciate differences among

people; and an ability to transcend conflict and reconcile polarities.

These authors and others who discuss cognitive changes that affect perspective, and thus functioning, appear to be skirting the issue of total perspective transformation; they do not define it, describe it, or suggest how it can be achieved.

Gowan (1974) presents a developmental stage chart (Table 1) which combines his developmental theories with those of Erikson and Piaget. The chart illustrates the changes in functioning which occur with escalating levels of development. It is compatible with the concept of PT proposed by the author, but does not guarantee or presuppose attainment of PT.

There are innumerable writings describing theories, techniques and cults for achieving intellectual and psychological development. Whereas the '50's were devoted to privacy, introspection and individualism, and the '60's to identity diffusion (concerned with the now, individual decisions; with a lack of concern about the future), the '70's saw a retreat from ego diffusion to a kind of isolation, self-differentiation, self awareness. The '70's were the "me" years. The looking inward, with personal seeking, triggered numerous self-help movements, but most of the movements and techniques were handed

TABLE I

THE ERIKSON-PIAGET-GOWAN PERIODIC DEVELOPMENTAL STAGE CHART[1].

	ATTENTIONAL MODES → / DEVELOPMENTAL LEVELS	LATENCY 3 it, they THE WORLD	IDENTITY 1 I, me THE EGO	CREATIVITY 2 thou THE OTHER
INFANT	ERIKSON (Affective)	TRUST vs. MISTRUST ①	AUTONOMY vs. SHAME & DOUBT ②	INITIATIVE vs. GUILT ③
	PIAGET (Cognitive)	SENSORIMOTOR vs. CHAOS	PREOPERATIONAL vs. AUTISM	INTUITIVE vs. IMMOBILIZATION
YOUTH	ERIKSON (Affective)	INDUSTRY vs. INFERIORITY ④	IDENTITY vs. ROLE DIFFUSION ⑤	INTIMACY vs. ISOLATION ⑥
	PIAGET-GOWAN (Cognitive)	CONCRETE OPER'NS vs. NONCONSERVATION	FORMAL OPERATIONS vs. *DEMENTIA PRAECOX*	CREATIVITY vs. AUTHORITARIANISM
ADULT	ERIKSON (Affective)	GENERATIVITY vs. STAGNATION ⑦	EGO- INTEGRITY vs. DESPAIR ⑧	
	GOWAN (Cognitive)	PSYCHEDELIA vs. CONVENTIONALISM	ILLUMINATION vs. SENILE DEPRESSION	

from J. C. Gowan DEVELOPMENT OF THE PSYCHDELIC INDIVIDUAL
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out or handed down as credos, with little attempt to help the individual integrate new perspectives with old to achieve Ferguson's "paradigm change." The result was aimless seeking and reseeking, followed by disillusionment and frustration. Hoffer (1958), in The True Believer, points out that when a society is in rapid flux, people are faced with the loss of primary ties. Many will embrace any cause as "true Believers" in a desperate attempt to regain psychological identity. It does not matter what the cause is: Christianity, communism, Hitler's Youth Corps, the ecology movement, alternative lifestyles, or politics. In the haste to reestablish psychological identity, they seldom choose constructive alternatives.

Now, in the '80's, there appears to be a sobering of purpose, a focusing of energy, and out of the morass of band-aid efforts to bring meaning to life, a few systems are emerging which hold promise. However, there is still a dearth of related literature. We are still at the threshold of understanding the meaning and mission of humankind, but because so little is known, it is all the more exciting that we are privileged to contribute to the study. We are more and more aware of the seemingly limitless potentials of humans. Unlike lower species of life, humans cannot develop all their potentials.

Yet focusing on a list of traits desirable for everyone results in a failure to discern what is likely to be best for the individual. The following references attempt to define desirable traits, and in so doing, they negate -- or, at best, overlook -- the process of perspective transformation.

Heath (1973) stated that every individual is born with the capacity for Full-Being, a quality of life characterized by a diversification of interests and sentiments and a loving attitude toward elements (persons, animals and plants) in the environment in which these elements are internalized and affirmed without being dominated. The four criteria of Full-Being are consciousness-state versatility, negative capability, depth of friendship, and presence. "Full-Beings ... radiate a readiness to accept ... us ... [and] whatever may be down the road. There is a lightness and warmth that ... come[s] from a [deep] self-confidence." (p. 62)

White (1973) defines the healthy personality as one with a sense of competence (feeling of confidence in ability to have desired effect; feeling of being understood; feeling of effectiveness in influencing environment); interest (feeling of attraction toward some object or class of objects accompanied by an element of wanting

to do something about the object); and constructive life pattern. Thoresen (1973) hesitated to label personalities but suggested desirable traits: recognition that one has limited time and strength and that one must make decisions and be responsible about channeling energies along particular lines; skill in systematically observing and recording one's own actions, including certain thoughts and images; behavioral self-control and/or self-managed behavioral change; skill to manage various environments (including the private environment within) that control one's actions; skill of self-awareness; and skill of self-understanding.

Smith (1973) believes that "a person's feelings of competence are a central ingredient of his core attitudes toward the self and tend to be self-fulfilling because they orient him toward participating in either benign or vicious circular (or spiral) processes of adaptation." (p. 49) A benign cycle is self-rewarding and also changes a person's state of self-hood in that an increasing sense of competence enables him/her to conceive of self as actor rather than reactor. The sense of self as an <u>origin</u> of behavior rather than a <u>pawn</u> affects the behavior performed. The propensity to be an <u>origin</u> involves self-constitutive values of dignity and freedom and depends upon self-respect (the quality of taking one's self seriously -- a sense of

worth or significance); a sense of competency; a clarity about the self; hope (confidence that the world is the sort of place in which the things one cares about can prosper); a sense of freedom from external constraints in making choices.

Maslow defines self-actualization as " ... an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, ... He becomes in this episode more truly himself, more perfectly actualizing his potentials, closer to the core of his Being, more fully human." (Maslow, 1968, p. 97)

For Shostrom (1973), self actualization is the major outcome implied for humanity. Characteristics he associates with the self-actualized person are: the ability to experience the self as both angry and loving, strong and weak; the ability to swing back and forth on the two sets of polarities freely, spontaneously, and rhythmically; the avoidance of distortions of expression of self on the sets of polarities; an awareness of current feelings and the ability to experience them and express them fully to others; an avoidance of manipulation (a willingness to invest energy in higher levels of the continuum); a lack of resistance to change.

Rogers (1961, p. 187-192) states that the fully functioning person is one who is moving in a direction, rather than being in a state or at a stage. Characteristics Rogers ascribes to the fully functioning person are (1) "an increasing openness to experience;" (2) an increasing amount of living in the here-and-now where "the self and personality emerge from experience, rather than experiences being translated or twisted to fit preconceived self-structure;" (3) "an increasing trust in his organism" -- trusting senses and intuitions when faced with new situations; (4) an increasing awareness of the internal and external aspects of each new experience.

Kohlberg (1968) defines a topology which has three levels, and each level contains two stages. These levels and stages represent separate moral philosophies. They are culturally universal steps leading to increased morality of value judgment which becomes universal and impersonal, and implies ideals. "At each stage, the same basic moral concept or aspect is defined, but at each higher stage this definition is more differentiated, more integrated and more general and universal ... Each step ... is a better cognitive organization ... children and adolescents comprehend all stages up to their own, but not more than one stage beyond ... they prefer this next

stage ... the child at an earlier stage ... tends to move forward when confronted by the views of a child one stage further along." (p. 30)

Harvey, Hunt and Schroeder (1961) state that one's conceptual system is the basis of one's self-identity and existence. As one's conceptual system develops, it moves through stages or levels of concreteness-abstractness. "The greater one's abstractness, (1) the greater is his ability to transcend immediacy and to move more into the termporally and spatially remote, (2) and the more capable he is of abstracting relationships from objects of his experience and of organizing them in terms of their interrelatedness." (p. 25) Conceptual development (the development of more abstract forms of subject-object linkages) occurs in a series of leaps. "Progression is facilitated under conditions of clarity of the initial concept [pole], openness of the developing concept to discrepant (particularly opposing) events [opposite pole], and the successful integration of these two systems of mapping into a new conceptual schema (p. 86).

Farnsworth's (1973) paper characterizes the developed personality as one with the capacity or ability to learn from experience, to acquire satisfaction from constructive achievement, to use leisure

time profitably and enjoyably, to deal with stress, tolerate anxiety, and endure frustration, and to exhibit sincerity, compassion, and humane attitudes.

Ellis (1973) posits that the rational values of healthy personality are "(1) the wish to live and keep living; (2) the desire to be happy (that is, relatively free from pain and enjoying various pleasures and satisfactions); (3) the urge to live in a social group or community and to get along reasonably well with many of the members in that group; and (4) the wanting to relate intimately with a few selected members of the community in which they reside." (p. 45).

Westcott (1968), in his treatise on the psychology of intuition, states that successful intuitive thinkers are unconventional, and are comfortable being that way. They are confident and self-sufficient. They do not base their identities on membership in social groups or place any great value on social conformity or social interaction for its own sake. They maintain control of affect in social situations but may become affectively involved in nonsocial pursuits, especially abstract issues. They explore uncertainties and entertain doubts without fear. They enjoy risks and challenges and

are willing to change when they receive appropriate criticism, but they maintain a high sense of internal morality. Westcott suggests that individuals should be taught when to ignore explicit information from conventional sources and conventional problem-solving operations, and fly "by the seat of one's pants." (p. 198) From the dominant logic of the culture the child learns to follow the same conventions and reach the same conclusions as everyone else. This is necessary and valuable, but these constraints should not be acquired as immutable. One should learn that the constraints are probabilistic. "Probably the most important constraints one can acquire concern the conditions under which constraints should be followed and when they should not." (p. 198)

Each of the references in this section of the literature review addresses the concept of psychosocial growth and development. Evolution, culture, and personal efforts are credited for the changes in perspective and behavior discussed. But stages of growth and gradual growth process approaches do not adequately explain the changes in functioning which accompany and follow perspective transformation. Growth requires explanation from both the outside and the inside. There are pushes and unfoldings. But the conscious cooperation of the

individual is required if the changes are to be directed by the individual. The primary cause of disorder is the seeking of reality promised by another. If we look for this reality only in external things or people, we will not find it because the answer lies in ourselves, although others' commentary on us can help us comprehend ourselves more accurately. Humanity is not a given, but an achievement. Personhood is a task, and morality is an accomplishment. The true profession of a person is to find his or her way to self. Leading the examined life, cooperating with one's own evolution, will result in perspective transformation.

CHAPTER 3

UNCONSCIOUS AND CONSCIOUS TRANSFORMATION

As we have shown in the last chapter, the term perspective transformation is used infrequently in the literature. When it is used, it refers either to change in visual perception or to discrete changes in social perceptions. In no case does it refer to achievement of a totally new level of functioning as is proposed in this dissertation. This new level of functioning presumes an escalation -- a jump up the developmental stage ladder -- so that the individual is viewing world and self, and is participating in world, from a different vantage point, a different perspective.

Examination of the literature on other concepts related to perspective transformation (PT) reveals that there has been considerable interest in studying changes in functioning; but most of the changes studied are only partial changes -- changes in one aspect of the individual's functioning. Concepts such as hierarchical restructuring, cognitive restructuring, liberating moment, altered consciousness, creativity, social transformation and restructurization represent developmental events that must be experienced

before one can achieve PT. But they do not constitute movement into a totally new perspective on life -- a totally new template through which life is viewed and lived. A few of the concepts examined, such as full being and self-actualization, appear to refer to higher levels of functioning, but the literature is descriptive rather than prescriptive. We are told what the person in the state is like, but we are not told how these characteristics interact, how they can be achieved, or what are the costs and benefits of being in that state. Whereas many, if not all, of these characteristics apply to the person in PT, this document explains both the condition and the process of achieving PT. In this regard, the document blazes its own trail.

Before addressing the conditions necessary for the achievement of PT, and describing how PT can be achieved, it is necessary to distinguish between unconscious and conscious transformation. In the following sections, transformations that unconsciously <u>happen</u> to an individual are shown to differ markedly from those which are consciously pursued and achieved. Moreover, only the conscious transformations constitute preliminary steps necessary to experience before total PT can be achieved.

Unconscious Transformation

Unconscious transformation (UT) is an individual's passive acceptance of change in perspective, a change in which nothing is done to prevent, accelerate or modify it. Often the person is unaware that it is taking place. The process takes place automatically -- it happens to the individual. The author recognizes that changes in perspective take place regularly during early growth and development, and that successful movement from one stage to another does constitute a PT. For instance, the infant must die for the child to be born. The child must die for the adolescent to be born. The adolescent must die for the young adult to be born. But the transformations are unconscious, and being unconscious, are passive. Change is directed by people and events in the individual's environment rather than by the individual's conscious participation in his/her evolution. As a result, the transformation is usually imperfect and incomplete; so we frequently see the child recaining some infantile behavior, the adolescent some childlike behavior, and even some childlike behavior carrying over into adulthood.

Because of its passive character, the person in unconscious

transformation is not aware of the availability of the active tools of self-control, self-determination and decision-making, because the individual is caught up in a rotation[1] that precludes independence; life is stagnated, being lived passively. The longer the process of unconscious transformation, and the more integrated its routine, the harder it is to leave this established rotation and the harder it is to effect a conscious change. In unconscious transformation the individual suffers the consequences of problems because the learning tools for consciously controlling the change in perspective (and thus in behavior) are not at hand and, therefore, cannot be put to use. Primary drives override undeveloped volitions and the automatic response substitutes for volitional choice between a new response more appropriate to the situation as it really is and the way it once was successfully dealt with. Behavioral patterns contain only assumed programs based on information from sources outside the individual such as relatives, friends, colleagues and media.

An example may illuminate this condition. As a result of its mental and physical inferiority, a growing child does not know better than to trust the only available information coming from those upon whom it is dependent. This is the first and purest form of

1. An individual's spinning within the limiting, totally enclosed circle of preconceived knowledge.

trust. While growing up, guilt-inducing shoulds and oughts are more likely to be rejected as the child's individual values emerge than are the more subtle forms of hidden programming characterized by the always, nevers, agains. The shoulds and oughts may be overcome by experience but the always, nevers, and agains result in self-doubts and feelings of inferiority and become realities in life programming. For instance, the person programmed early to believe that he/she will never make it may find that this strategy persists through life and determines how the world is perceived. Any possible opportunity for change appears threatening to such a person, and the code buttons of a pre-manufactured information system are pushed in, triggering habitual responses. Reaction substitutes for action, and although this reaction seems active, it is in truth a self-deceptive act of passivity. Real growth cannot take place as the production capacity is preoccupied with replicas of pre-manufactured historical patterns and designs. What might be perceived as transformation is the exchange of existing models, applying them in new, usually irrelevant and/or inappropriate context. Creativity remains undeveloped and capabilities unexplored. The individual is in unconscious rotation, unaware of alternative ways of behaving.

"I can't help it; I'm just that way," is a typical response.

Besides integrated personal related data, unconscious transformation relies on internal, external or superimposed drives. The two main categories of drives -- instinctual and learned -- have no interaction in unconscious transformation. Strategies successful in the past are used again and again instead of learning new strategies; decisions are automatic, instinctive, repetitive output. Risk-taking is perceived as negative, and fear of being courageous governs actions. This way of viewing life dominates the feelings because it works. The individual produces endless evidence and results are instant so that there are no delays offering time to think, rethink and eventually learn something new. When doubt could open a door, the "I know" position offers security.

An example may illustrate this point. A man loses his arm in an accident. He has two choices: either to accept this trauma as a fact or to arrange his situation in a way that does not acknowledge the new information. In an unconscious transformation he will inevitably deal with position, with values and programs he used before the time of the accident. Besides the extra attention, it is also instantly rewarding to be a victim; somehow it feels good to feel bad. Although

his condition cannot be changed to the one before the accident, the values remain the same. His resistance to accepting the established condition achieves satisfying effects -- perhaps even affects -- but not a healthier feeling or approach. Medically his symptoms are treated but his being ill is not. There is a denial to accept change, progression is avoided and life is arranged in a way that his values conflict with the data of his own personal experiences and the conflict gets all the attention, ignoring the third possibility -- the solution. Rational possibilities are not relevant. Being ill, a victim, is reason enough for unconsciously claiming control.

In every case of unconscious transformation, the chance to actively influence one's immediate future is traded in for being influenced. Fear of approaching a new beginning results in self-defeating stagnation and ritual behavior is perceived as providing security. Refusal to allow the exchange of new for programmed information violates the evolutionary principle of growth; thus the feeling of independence is being denied, and that alone is the only active decision. The fear of being courageous has to be eliminated before the individual can obtain a clear perspective and awareness of life choices.

In unconscious transformation the individual gets somewhere, somehow, some way in life without knowing why or how. He/she is not bothered by this condition because it allows the security of comfortably fixed opinions: the surrogates of nondevelopment and stagnation. The biggest burden, the past, is dealt with only superficially, and strategies that once brought success are established survival programs.

Regression becomes methodical. Because the perceptions of reality are limited, these old programs represent the apparent maximum capacity, the end of what seems possible. Whatever lies beyond this personally drawn borderline, consequently, becomes nonexistent.

Conscious Transformation

Conscious transformation is the deliberate activation of theoretical knowledge -- passivity is exchanged for activity. The individual assesses a situation or condition and makes a conscious decision to change his or her perspective of that situation/condition. This conscious decision, through purposive effort, leads the individual to achieve a conscious transformation -- a change in perspective -- about that situation or condition. For instance, a woman who dislikes her job but finds that there are no satisfactory alternatives, might decide to really work at finding reasons for liking the job. With support

from family and colleagues, she finally has an inspiration -- a breakthrough that gives meaning to the job -- that totally changes her job perspective. The transformation was consciously sought and attained. However, although this conscious transformation might eventually be felt in other areas of her life, at the moment it is confined to this one area of existence; she still goes on with old perspectives and behaviors in all other areas (e.g. family relationships, community involvement, religious affiliation, interpersonal relations).

A conscious transformation (CT) is a necessary step toward perspective transformation, but it is only a step. A CT is a one-point-in-time experience, an isolated breakthrough; it is not, as in PT, a transformed perspective on <u>all</u> of life's situations/events/relationships. The CT is creditable because it is evidence that the person <u>can</u> exercise control over this one area of life, and therefore could achieve conscious transformations in other areas. Usually, the satisfaction felt as a result of one CT is enough to encourage the individual to seek additional CTs, and in so doing, to move toward PT -- that transformation that changes <u>total life</u> perspective, and therefore total functioning. However, there is no guarantee that achievement of even a large number of conscious transformations will result in a

perspective transformation.

The next chapter presents the conditions basic to perspective transformation. In each conscious transformation some of these conditions are present, but in different combinations, depending on the individual and the transformations sought. Therefore instead of focusing on the variable nature of CT's, the author assumes that the description of PT will guide the reader to a fuller understanding of CT as well.

CHAPTER 4

CONDITIONS BASIC TO PERSPECTIVE TRANSFORMATION

Before moving to an explanation of how perspective transformation is achieved, the conditions necessary to such achievement must be examined. Although perspective transformation is experienced as a totality, the limitations of language force the condition of divisibility, of presenting one aspect at a time. Since the author is writing this paper from his presence within the transformed state, he realizes that although experienced as a totality, PT can be described only in terms of the interactive parts. This condition disadvantages the explanation; the reader is asked, therefore, to recognize that looking at the aspects of PT individually tends to obscure the totality of the experience, and that only when the person is IN the experience is the full meaning of PT understood.

As the author realizes that he cannot have the reader IN the experience, but can only tell about it, he realizes also that we are living in a culture that is divided -- politically, socially, etc. -- and that through PT one comes into different relationships with a whole set of things that were valued in the past. For instance, he no

longer values separateness, but he finds separateness a condition of communication. PT brings oneness where there was separateness. Although describing conditions of PT separately, he asks the reader to work through the separateness of the explanation to reach oneness through the total experience of PT.

There are three conditions necessary to achieve perspective transformation: (1) conscious experiencing -- feeling -- of the interaction between mind and body; it is a conscious experiencing of the transformation. This is distinguished from CT, which results from a conscious decision to change; (2) awareness and acceptance of some fundamental principles that provide access to alternative perspectives; and (3) developed abilities which make the internalized principles operational.

Feeling Experience

The first condition for emergence of perspective transformation is to feel experience, to redevelop original trust in one's senses, interaction between mind and body. To feel experience differs from to know about experience. It is the totality and transcendence of experience, a glorious spontaneous transference of information into unconditional (and relived) original harmony. In an essay about the impact of Karl

R. Popper's evolutionary concept of objective perception, author Paul-Heinz Koesters (1981) introduced a short formula of Popper's hypothesis: "In the three worlds of humankind -- (1) objective world of matter, (2) subjective world of consciousness, (3) objective world of what the human mind produces: ideas, theories, problems, arguments, etc. -- it is the task of human consciousness to find a connection between first and third worlds." (Translation from German text.)

The fusion of feeling and experience transforms the separated dualities of being inside or outside of an experience into being consciously with an experience. This concept will be recognized in the explanations of principles and abilities. It will also be dealt with more fully in Chapter five.

Principles

The second condition for achieving perspective transformation requires awareness and acceptance of some fundamental principles of being: polarity, causality, force, reality, change and responsibility. In order to achieve PT, an individual must not only understand, but must internalize these principles -- must make acknowledgement of the principles part of his or her central functioning. A brief discussion of each of these principles follows:

Polarity. An individual's ability to project human dimensions is limited. This limit creates insecurity in humans' search for truth. However, if the limits of human projection are extended in imagination, the experiment of what is possible begins. Possibility presents choice and choice presumes at least two options. Two options represent polarity. For example, if there is a left, there is a right. The same with yes and no, day and night, black and white, cold and hot, and so on. In the PT sense, polarity does not refer to dichotomies; rather it refers to two inseparable aspects of the same thing -- two poles -- neither of which would be complete without the other. It is "the other side of the coin." Afanasyev, in his book on Marxist philosophy, speaks of opposites as the internal aspects, tendencies, forces of an object which are mutually exclusive but at the same time presuppose each other. According to Marx, the unity of opposites is made up of the inseverable interconnection of such aspects as the positive-negative nature of the atom, and the associative-dissociative nature of the chemical bond.

Bipolarities are endless. Actually, there is a shadow, a copy, another side of everything. For instance, if an individual sitting at a table imagines his/her left side extended as far as he/she can possibly project, and his/her right side shrunken to the smallest unit he/she

can possibly project, there will inevitably be a limit to the imagined state. Above and below this limiting projection is unknown, unexperienced territory. The middle range is the so-far-explored as I-perceived reality, the center point of the personal universe. The dimensions of what is either too big or too small to be projected any more create in most cases a feeling of being lost. An uncomfortable -- because uncontrollable -- nowhereland of missing information arises. In UT, fear makes this an unpleasant experience and it is brushed aside. In perspective transformation, the individual permits curiosity to overcome the fear and risks remaining open for new information. It is the felt experience that the dimension of human projection has a somewhat medium quantity. This felt experience produces an opening in the capsule of personal reality; a permission to risk adventure exists; a trust in possibilities perseverates. It is a getting in touch with original trust; it is a split second of regression to purity, of bringing forth life, of creating.

Human yearning is for oneness, the mono-answer of existence, because the rule of polarity includes oneness as the opposite pole of the separateness of this existence. Whatever is considered to be proof can only be a disguise for oneness, whether it be science, religion, theory or other shelter for this mysterious condition. Where there

is no answer, an answer is created and called proof. Pure, honest and logical thinking cannot reject possibilities just because they cannot be explained. Take, for example, the only true phenomenon of human existence: love. Love has been and is the most researched about, thought about, interpreted around condition, and the sum of explanations is not yet bound. No matter how many series of theories, they all have one thing in common: the fact that, for unknown reasons, love can literally move mountains, achieve the impossible. In its many variations, it is not controllable, cannot be manipulated, does things, is active, moving, fluent. It is given the divine freedom to be there without proof. It is one representative of the phenomenon of oneness. For example, sexual intercourse is referred to in two ways: having sex, and making love. Having intercourse without the element of love is called having sex, whereas intercourse with love is called making love. So far this is the theoretical explanation of the activities. A description of the practical experience may illuminate the concept of PT.

Having sex is a physical act of technical nature representing a way to satisfy an individual's sexual needs. If the same activity is pursued with the element of love taking on at least half of what was the total need in the first instance, the sexual intercourse has a

totally different meaning. Especially if the act of intercourse is combined with the element of love for the very first time, the experienced sensation of harmony may be very overwhelming for the individual. This sensation, often described as a feeling of oneness with the partner, is very similar to the emotional sensation an individual can experience when, for the first time, perspective transformation takes place. Suddenly, being makes sense, has taken on meaning, and is understood. Although of different character, the felt harmony with self is similar to the peace experienced immediately after a physical orgasm. The moment of a PT breakthrough constitutes a mental orgasm, comparable to a physical orgasm in its intensity and its aftermath. The peaceful harmony experienced after both types of orgasm finds body and mind as a oneness wholly immersed in the only true quality of peace. If the desire for PT satisfaction would equal the desire for sexual satisfaction, growth would be assured.

The space above and below the limits of human projection is the business secret of all religious movements. Religion provides shelter by explaining the magic of the space beyond projection. It offers comfort for the majority of people because it takes over the responsibility of interpretation of oneness. This oneness is sometimes labeled with the name of the founder or chief executive of the particular religious theory, such as: Buddhism, Judaism, Christianity.

True religion -- the seeking of oneness -- is sometimes inhibited by the interpretations and rituals of a religion. When that happens, the reason for establishing religions -- the pursuit of oneness -- has been largely lost. What is left is at least the formula of a spirit. This spirit is frequently tied to the formula of love. The rest of religion, spawned by people's desire for proof, is a collection of what human interpretation made of the original concept.

When oneness is obscure, proof is sought as substitute. It is exactly here that polarity offers choice: to have faith or not. If faith is chosen, the choice is to accept an established religion or to create a personal religion. A decision to have faith and pursue it through a personal religion is a risk. But the process of finding out personally, of discovering the abilities of creating one's perspective of how things fit in, is rewarding. Taking over responsibility for self by being actively involved in the design of one's own destiny produces maturity, the fundament of growth.

The state of maturity is in direct relation to the quality and quantity of openness toward possibilities beyond those already experienced. Investigation of the principles of polarity results in confrontation with oneness and brings into conscious awareness the meanings

of the human drives and affections which were the unconscious attempt to come together again. The conscious transformation takes place and the understanding of this transformation eliminates stress because the drives are detected and understood, and, thereby, pressure is released. This experience gives the individual opportunity to reconcile his or her own destiny. In this experience, the first condition of PT, the interaction of mind and body, has been achieved.

Causality. The second principle of PT is causality. Most of the present psychological theories propose one cause as reason for complex psychological phenomena. With every if - then, and either - or, rigid borderlines fence the possibilities of explorations within the limited reality of that individual who communicates about it. The personal insecurities are covered up and the personal experience of discovering is truncated. The language of reasoning then hides the basic insecurity and provides justification which violates the original meaning of the principle of causality. In the failure-conscious state of mind, scientific and intellectual stimuli are highly incestuous. Each inquirer quotes the other and none of them is willing to stretch beyond the limits of his/her personal reality.

Directive approaches such as, if-then and either-or, do not invite projections of possibility and openness, and thereby narrow the

perspective to preconceived knowledge. Whereas the perspective results in rotation around two choices (either-or), polarity offers a third approach: a simple as-well-as or a both-and approach. Here the borderlines are not rigid but fluid, and either choice (pole) is seen to have its own polarity, and so on to an infinite number of alternate choices (2^n, where n = infinity). Even if both original choices (poles) seemed distasteful, the individual sees them as neutral, knowing that within each there is another polarity, and that within any choice, some good can be found. Inflexible thinking can be eliminated by regarding any possible information as neutral, without judging or adding to it. If every confrontation is strictly perceived as neutral information, personal identification is impossible and conflicts are freed from emotion. The space formerly filled with attached emotions is now open for the tolerance to regard information with increased neutrality. The actions of two car drivers involved in an accident with material damage only, immediately after impact, will serve to illustrate:

Driver A: His is an if-then causality. Experiencing a mild shock (which provides too much information in too short a time, with no waiting place to store it) is overwhelmed by this unexpected

invasion of personal space and property. Whenever insecure about something, his best pattern for protecting himself in the situation is to attack. So he accuses Driver B of causing the accident and complains about the damage and the trouble it will cost him to fix his car again. His fearful projection that an accident could happen to him one day has been fulfilled and the emotions stored with the fear can be released and present themselves as anger. The remaining actions are irrational and repetitious.

Driver B: His is an as-well-as causality. He accepts the information as is, as well as accepting the eventual physical reactions of his system due to the unexpected occurrence. He is relieved that neither he nor the other driver is hurt and is grateful as he realizes that this accident could have been more harmful physically than materially. It has happened, the accident is a fact and cannot be undone. Already being in the past, the actual happening of the accident is now an information of neutral (non-emotional) character. Whatever action has to be taken to manage the consequences of this material damage, will be decided consciously and rationally.

With the as-well-as approach, causality gives polarity effectiveness, as possibilities broaden the capacity to decide and remain open.

Conscious dishabituation of fixed patterns of thinking accelerates change because it separates facts from emotions and thereby clears the perspective and neutralizes the decision process. Constrained behavioral patterns, as well as the will and reason to control, become examinable. The individual remains open and flexible to eventually exchanging the decision for another. With the emotion no longer attached to the fact, he/she can view the fact in a new light -- at a conscious versus an emotional level. From here on the first and only production of human mind, the idea, is liberated to be neutral -- in the polarity sense, to be a unit of oneness.

Force. In this system, force is the emotion that gives power to whatever information it is attached to. It is another principle behind perspective transformation; however it does not in itself create anything new. It is the main reason for the various conditions of human misunderstanding. The established automatic security system protects its insecurities (missing information), providing dominance through power engagement. Consequently, the hardest thing to reach is an individual's ego dominance -- the "I-know" position. Here the amount of what in the past was experienced as failures results in a feeling of inadequacy, expressed as a self-defeating pride, almost as

strong as the will to survive, which shields the person from reality. Conscious transformation, in contrast to unconscious transformation, modifies ideas and behavioral patterns rather than changing them so radically that the exchanged formula loses identification; thus identity is not lost at all.

The formula in PT is the will to live rather than the will to survive, which contains a power formula to justify any character of action. If the concept of fighting for something is taken out of the concept of achieving, competition becomes a more peaceful approach to reach a goal, is freed of emotional ballast and makes working a creative, rather than draining, experience. Here the product of an individual has factual rather than personal value and potential is freed; waste is consciously prevented. Power is removed from a wasteland into a land of productivity and creativity, and becomes applicable energy.

The opposite polarity of dominance is submission, which in its causality, offers at least two interpretations. In the unconscious transformation understanding, it can mean to lose, to give up (power, privileges, etc.), and in perspective transformation, it offers to submit, to propose (another suggestion): it is choice again to give in, to <u>give</u>. Willpower represents the polarity of force. It can be

divided into the choice of will or power. This polarity offers the choice of power over will, or will over power. The choice of will adds control to a decision; the choice of power adds an emotional overlay and results in an uncontrolled decision. If logic is preoccupied with whether the chicken was first or the egg, perspective transformation is in a more fortunate position and can design a third proposition: to go with what is important at the time -- what is in hand -- the chicken or the egg. In sciences, each group of believers gives its point-of-view, supported in every case by incomplete proof that its position is correct. In perspective transformation, proof is not needed; the approach is rational. Power to will, as a formula, declares the conscious mind to be in charge, to experience independence.

The two other branches of dominance (power), control and authority, once their connection to dominance is understood, compensate automatically. What happens is that a new reality, a new perspective of defeat, is achieved. Pride in not being defeated eliminates itself and the spaces are filled with a constructive humility. After the old values of defeat have been unlocked, the individual gains a new dimension of trust, not only for others, but more so for self, about self;

and personal reality becomes more clear. Values and labels shift and loosen up and the new way of perception releases blocked energy. Personal reality does not have to be proved and tested anymore because it is understood. Why fight to assert the beliefs of one's very own reality when it is the only one of that quality existent? Understanding humility, consequently, does not mean that of a submissive existence but rather the acceptance of the way things are in personal destiny. At this point reality is not perceived as against or for the individual, but simply as <u>being</u> neutral and true facts of personal existence. The "I-centerpoint" position transforms from a borderline patrol into a host inviting the opportunities of existence in, to experience their challenge. Survival is turned into living, being. What makes UT so different from PT is the decision: which messages do the principles of life give me? -- instead of, how do I want to change the principles so I don't have to change?

The easiest way to check this position is to compare values of times gone by with today's reality. For example, the individual reflecting on a traffic violation incident might report it in this way: "Ten years ago when I got a traffic violation ticket, I argued with the police officer as to the reason I was being punished. I felt innocent

and wronged, and the most important thing for me was to prove my point, to convince the officer that he should not issue the ticket. In a similar situation today, with what I know now, I know by experience that this is the officer's job and duty, that he probably would not have stopped me had he not been convinced that he was right, and that the most rational action for me would be to take the ticket, accept the penalty and reflect on which of my actions caused him to issue the ticket in the first place so I could avoid a similar situation in the future. I know by now that the price for the ticket alone is in comparison much cheaper than investing more time and energy in this matter, and I avoid arguing. This is particularly important once I realize that the officer's misrepresentation (the way I might still perceive his punishment) is a replica of what my father, boss, or any other superior person has done to me in their position of authority years ago. I accept the fact that this feeling of injustice is still triggered with any incident I encounter with an authoritarian person, but I know (I'm aware) of this emotion, and therefore am able to decide not to relive this stored emotion. This faster acceptance of fact without the overlay of stored emotions conserves my energy for more productive pursuits." This example provides evidence of the first

condition of PT at work. The individual feels experience, trusts his/her senses, and demonstrates understanding of the interaction between mind and body.

Reality. The fourth principle of perspective transformation is reality. There are two types of reality -- personal and group. Personal reality is the way things present themselves to the individual. One of the main achievements of PT is a shift in personal reality. In UT the centerpoint is the self -- the as-I-perceive-it reality. The individual justifies this personal reality by referring to every bit of pain and success he/she has had as experience. In PT the individual leaves the territory of a person with preconceived knowledge by first accepting the way he or she is. The image of how one is or how one wants to be becomes conscious and can be exchanged for the way things are. Instead of living with an image, the individual starts to work with facts about how things really are.

The side effect of discovering talents and qualities earlier perceived as negative or non-existent is likely to be extremely liberating -- a reward for risking change and dishabituation. Giving up the I-perceived reality eliminates also the not-I perceived way of looking at others. Whereas the unconscious transformation position

separated the I from the not I, PT makes the I part of the not I. Instead of the "I know" position, openness is provided through the "I can, I am able" position. The stagnant level of being is finally abandoned.

Drs. D. V. Tiedeman and Anna Miller-Tiedeman, in their pursuit of "I" power, have examined the trails left by others while charting their own route to this enlightened state. According to the Tiedemans, the development of "I" power is complete when one fully understands self as a system which exists in systems but finds self by transcending systems. (Tiedeman & Miller-Tiedeman, 1977). This whole process results not only in a shift from passive to active involvement, but mainly in a shift of what is considered to be important. Instead of reacting to information emotionally, the individual acts out of understanding and eliminates automatic behavior. What is built in is an expectant curiosity rather than expectation of immediate gratification. Egocentric dependence is left behind and information becomes neutralized, de-personalized. If everything is strictly and only information, considerable time is gained for preparing to deal with it and consciously handle one's own destiny. In time the mind develops a filtering system for the combined information input of all senses.

As the amount of information is at every moment of life overwhelming, a sense of priorities has to be developed in order to handle decisions appropriately. It is at this point that the individual is able to make a fully conscious decision between flexibility/openness and fixed opinion.

For example, the actual process of giving birth is an experience personally owned by mothers. From generation to generation the collective sensations experienced during birth-giving are passed on, added to, and dramatized. A growing girl has no other choice than to collect information out of other females' realities for the day when she herself will be giving birth. In Western cultures the myth of female heroism was tolerated because of male guilt and dominance. In many so-called primitive cultures, the manifold of fear, pain and trauma is non-existent. Mothers are prepared for the process of birth-giving without any dramatization. The eventual physical pain is accepted as strictly physical, not burdened with mystical explanations or trade-offs for lust. Nor are women in these cultures willing or permitted to offer exaggerated personal experiences to the expectant mother. Recently, Western groups discovered natural birth again and already there is statistical material available that <u>prepared</u>

(de-feared) mothers-to-be do give birth without fear and almost euphorically, because they have been objectively informed about the fact of what is going to happen to them -- what they can do for and with this creative process. What actually happens is a desensitizing through information; the reality of others becomes unimportant, and the basis for decision is the individual's own personal experience. This excludes fear and trauma.

Another example may further illustrate the point. Painter Georgia O'Keefe -- guest on a TV special on her ninetieth birthday -- stated that she emerged as a painter late in life because she kept trying to get someone to tell her how to paint (e.g. landscape) but they could only tell her how <u>they</u> painted <u>theirs</u> (personal reality). Finally she stopped asking and painted <u>her</u> landscapes. In painting a picture or living a life, an original is created, an identity is found.

By discovering one's very own personal reality, a freedom is gained to decide and choose which or what kind of information to leave in or leave out. Naturally this puts an individual in charge and the fear of making a decision might create a new problem. But once this shift into control has been experienced, a zest for further liberating

actions is started which helps to deal with the subject of change. The pride of owning pain, for instance, becomes a creative force rather than using the pain for perceived benefits which are really self-destructive.

The change from I centered reality to reality as it really is, is in its key moment painful but definitely rewarding. Natural birth patients, for instance, experience this shift consciously afterwards as extremely rewarding. To actually go ahead risking to go through into a totally unexperienced territory demands strength, but most of all, courage. In therapy it is this point at which the therapist has the responsibility to decide whether the individual is ready for crossing this borderline. The actual decision to cross over into new unexperienced territory is something that no one can do or get done for an individual, but assistance and preparation can be supplied. In order to change existing perceptions of reality, the subject of change requires special attention.

Change. In perspective transformation, change is defined as movement, flexibility, the floating of energy. Before perspective transformation there is a tendency to resist change largely because of the uncertainty of the conditions in the changed state. The maximum

fear of humankind is the fear of death, which seems illogical because if there is one thing we do know in life, it is the fact that life itself is terminal. The power behind this fear of death is equivalent to the amount of energy spent on suppressing the plain thought of the fact that life has an ending just as it has a beginning. What is missing is the actual amount of information needed to deal with this fact rationally. On a smaller scale it is the fear of giving up a familiar scheme of information in order to exchange it for a new and unfamiliar one. Technically, it should be ever so easy, but the moment of change is a replica of the moment of death. It is the felt experience of nowhereland. One can connect only to what one has partially experienced before -- what somehow represents security. If life means learning, it is a series of hypotheses to be tested. Consciously or unconsciously, changes are taking place even with those individuals who violate the first evolutionary principle of existence, which is change. If they do not change, things change for them, and suffering itself is a change. "It is the loss of the freedom to change which marks the onset of the neurotic process." (Kubie, 1966)

In a later book, Kubie (1970) strongly reaffirms his conviction that neuroticism distorts consciousness to a point that such transcendences

as perspective transformation would not be possible. "Even allowing for the possibility that optimism may color my judgment, I nonetheless affirm my conviction that Man's actual creative productivity, as compared to his potential creativity, is pitifully reduced by the ubiquitous, masked, neurotic ingredients of what is euphemistically called "normal" human behavior. Furthermore, the fragment of potential creativity which survives these neurotic inhibiting influences is first distorted in content and then is made rigid and stereotyped by these same veiled processes." (p. 6)

The theory of dissipative structure, for which Ilya Prigogine won the Nobel Prize in 1977, posits that some forms of nature (e.g. the human being) are open systems, involved in a continuous exchange of energy with the environment. The more complex or coherent the structure, the greater the next level of complexity. Each transformation makes the next one more likely, and increases flexibility of structure. New forms are created by the shake-up of old forms. The elements of a dissipative structure cooperate to bring about a transformation of the whole.

This concept helps to explain the fact that each conscious transformation appears to smooth the way for the next transformation, to

result in greater openness and flexibility, and to pave the way for perspective transformation. In his new book, Stations of the Mind (1981), Glasser states that whenever something in the external world differs from the expectation in our perceived world, we interpret the discrepancy as error. "This 'error signal' leads to behavior, a constant attempt to control our perceptions by making the world change." The individual can, indeed, change his/her whole world through changing self -- by transforming his/her perspective of things. This transformation leaves the fantasy world and recognizes that the here-and-now world is the best of all possible worlds available now.

The moment of decision to change is, first of all, a moment of deciding to deal with fears and overcome them. Although this moment sometimes is only a split second, it represents a key moment of perspective transformation. The individual has to do it alone, separated from any perceived support and security.

Once a problem is regarded as neutral information, and emotional identification avoided, it can no longer be perceived as a problem; rather it becomes a task and can be dealt with. As the emotion is filtered out, the whole process of problem solving is purified and the problem itself becomes unimportant. Only the message in it, the

task, counts. In this way the solution to a problem is not the result, but the handling of it.

Where one works with structures which are existent, which are real and personal, emotional identification has no chance to blur the vision. If the process of change is understood, and what happens is technically explained, the problem can be read as is without additions. The pain and suffering change may create is the price to pay on the detour toward harmony (equilibrium) if it is perceived consciously and not emotionally. A by-product of this understanding is the understanding that mistakes are not representatives of personal failure or inadequacy, rather of missing information. This, in turn, can take the stress out of performing.

If change means only to connect to what one has somehow partly experienced before, the process is not pure and the individual remains in a trap. But if change is the confrontation with reality -- is approached, taken and used -- a new perspective is the reward. If an individual is consciously aware of this process, it cannot have any negative implications. The present trend appears to be a fascination for dealing with things and situations which do not work rather than concentrating on what is effective. It is of no use to point out problems with the attitude that they will be solved somehow by someone.

Only by problem-solving can learning be demonstrated, but as this demands effort, the trend to get away from it is a trained behavior and confrontation with it has to be entirely voluntary. So the choice remains either to accept the responsibility of one's existence and be in charge or to be confronted by the challenges of one's destiny unexpectedly and without preparation. Once a PT has been consciously experienced, regression to a level before the PT cannot take place without being aware of the consequences which this violation of better knowledge might bear. At this point a full responsibility for personal well being is already established, and should it be disregarded, no one can possibly be available to be blamed and/or taken into responsibility. In his last interview before his death (1980, Locarno), Erich Fromm stated that "People don't realize -- and this is a very old religious doctrine -- that it requires an enormous effort to change self ..." (Translated from German text, Jaenecke, 1980)

For most individuals, change is feared because it is perceived as the trading of values without insurance of getting reimbursed. But values are strictly a human idea. People create values and, consequently, the resulting problems are humanmade, not just natural. If values are not substituted, the liberated space can be filled with freedom to

tolerate. This newly achieved tolerance provides an individual with permission to let something happen without immediate urge to intervene. What might look at first glance passive is actually activity in its purest form. No action is undertaken through automatic response; rather it is delayed after considerable time to consciously decide which action to undertake. The level of deciding has at this point almost a meditational quality because the stress to act immediately has been eliminated.

Responsibility. Responsibility is another principle of PT. Responsibility is conscious intent to accept the consequences of one's actions and to act in a mature way that is not damaging to self or to others. It is felt-dignity -- the knowing of one's place in one's personal reality. As PT takes place, is experienced, which means felt, it bears a responsibility, or rather several responsibilities. Whereas most popular theories and therapies supply the individual with various directions about what and who can or could be responsible for whatever pain has to be examined, PT contains no such placebo; it does not even offer a guru or other father figure. It is the point of taking over the responsibilities of maturity, and, furthermore, of eliminating symptoms because the individual is in

charge.

Readiness and willingness to take over responsibility eliminate personal justification and processes become more clear. Without this personal responsibility, nothing is gained because responsibility and meaning reflect on each other and produce stability, balance, equilibrium. The concept of choice and responsibility requires the courage to go ahead, although the information is not yet complete. It is a controlled decision-making process rather than an automatic repetition of once-successful strategies of behavior. It is the ability not to react automatically but to tune into something one consciously wants to do, and, therefore, it creates the dimension of future.

Having undergone this transformation, the individual comprehends that patience and faith are required, and he/she can tolerate eventual relapses into old behavioral patterns if they occur as lapses into habit and are not continuous regressions. This tolerance granted to self results out of the belief in a new way to live life. Thus, PT is the essence of really being aware of things -- of one's own life. Once granted, and if only for a split second, an individual experiencing perspective transformation cannot regress without the conscious violation of evolution into the level of existence before this

experience, because from the moment of perspective transformation on, any pampering of what is experienced as pain means delay, to stay on hold, contrary to evolution. The experience of PT creates responsibility and demands its acceptance. If it is ignored against better knowledge, any reason to drag other things into being responsible is self-defeating because it is obviously pretentious and false.

Totally independent from each other in time and space, religions, cultures, philosophies and sciences have encouraged and demanded full responsibilities from their followers. Yet today the mind still is being trained in many quarters to rid itself of responsibilities and to find something or someone else to blame for inadequacies. Almost more creative energy is used individually for shifting personal responsibility away from self than is being used in the confrontation with responsibility as a personal challenge to grow. The constant giving of justification instead of straight-forward answers is the epitome of denial of responsibility. The justification delays change. An example will illustrate this point. Messages going both ways between people and their elected leaders are filtered until they become only shadows of their original meaning. Messages going to the leaders from the people are filtered through staff members; besides

the natural distortion that takes place when messages are filtered through the various experiences of a number of individuals, the fact that the staff members at least presumably have the perspective of their leaders, means that they will be received with bias. Messages from the leaders reach the people through the media. Carefully adapted to grammatical masterworks of nothingness, these diplomatic statements might be deciphered as follows:

1. Cultures are commonly referred to as Western, Eastern and Third World. Deciphered, this means first, second and third class -- agony is de-powered by diplomatic phrasing.

2. The day the President gave his okay to produce the neutron bomb, this devastating information got time in the media equal to the time given to the information that that same man was relaxing at his ranch chopping wood.

3. Budget figures presented to the public reach dimensions which cannot be projected by most of them. What is the amount of a million compared to a billion, really? One million seconds equals thirteen days in time. One billion seconds equals thirty-three years.

In order to remain on top, leaders frequently use the word responsibility, but as long as they fear to lose sympathy by radically adjusting to what is really needed -- what needs to be changed -- they

are purchasable. If any survivors of World War II's Hiroshima would decide on nuclear arms and power, they would not and could not be convinced of the safety of this energy source because they know -- they have experienced the danger and harm of it. But if a world leader would ask his people to radically change their use of scarce energy and take steps to enforce this, he would face not being re-elected.

The lesson of the structure of evolutionary principles cannot be avoided or ignored. That structure demands responsibility. The principles of evolution do not change, but their interpretation does. The moment PT is achieved, is the moment at which reorganization becomes inevitable. For every person with problems, PT is available and applicable, but the challenge is for the therapist to trigger PT-power in such people. In PT the responsibility of the therapist as a therapist ends in that moment when he/she has guided an individual to the first CT. From then on, he/she becomes the assistant and loses position as manager. Perspective transformation is possible only for individuals without mental or emotional disorders.

To recap, six principles must be internalized and made operational if perspective transformation is to be achieved. The person is first

in the condition of feeling experience, trusting own senses, and understanding the interaction of mind and body. From this condition he/she views (1) polarity as confrontation with oneness, which brings into conscious awareness the meanings of the human drives and affections which were the unconscious attempt to come together again; (2) causality as providing the as-well-as approach, giving polarity effectiveness by increasing possibilities. This broadens the capacity to decide and stay open; (3) force as a shift of power from emotional ballast to applicable energy -- to the power of will, which declares the conscious mind to be in charge, to experience independence; (4) reality as personal, which gives the individual the freedom to act out of understanding and eliminate reactive behavior; (5) change as open, flexible confrontation with reality, where a problem is regarded as neutral information and emotional identification is avoided, so that the problem is eliminated as a problem and becomes a task to be dealt with; and (6) responsibility as a conscious intent to accept the consequences of one's own actions, to act in a loving and supportive way, and to eliminate for good what Sartre called the "mauvaise foi."

This overview illustrates the interrelatedness of these principles and the disadvantage of having to describe them separately instead of

in their complex interaction. It also shows the interrelatedness of the three conditions of PT: feeling experience, internalization of fundamental principles, and abilities to make the principles operational. All three conditions have emerged in the explanation of one of them (principles) because only in language are they separable.

Abilities

After internalization of the six fundamental principles, their theoretical information has to be experienced and the theory itself has to be practiced. To accomplish this, the individual's abilities have to be rediscovered in their original meaning and the personal inventory of these abilities has to be taken. The principal abilities in PT are faith, courage and freedom. Brief explanations of each of these follows:

Faith. In conscious transformation faith is openness to original trust -- a believing in possibilities. Faith takes on different meanings from what the average person associates with this expression. Once the individual is liberated from demanding proof as condition of trusting an information, the range of things which might be possible increases enormously. Through this an openness is achieved which provides the individual with an ability to experience pure feeling again,

especially the getting in touch with one's own senses and, at its peak, with one's intuition. In most cases this is likely to create, although for limited time sequences, an euphoric sensation which represents the actual moment of getting in touch with oneself (liberating moment). Here the old understanding of reality is consciously abandoned and the numerous possibilities opening up, signal the overwhelming freedom gained and at hand. This is the key moment of PERSPECTIVE TRANSFORMATION: the individual leaves the old regimented reality and experiences what is available -- and thus possible -- or felt.

People become ill when they lose meaning in/for their own being and existence. Many accept the traditional way and avoid the risk of personal responsibility by joining or rejoining established religious groups. It is unlikely that an established religious movement will encourage personal responsibility for faith as this would inevitably undermine the basis of its existence. The movement to find a haven for faith is obvious, but resources to guide this yearning toward personal experiences of personal faith are scarce. For instance, during the most recent ecumenical council, Pope John XXIII encouraged development of individual conscience. This opened up the possibility

of a radical departure from the pervasive authoritarianism of the Church, and Catholics all over the world reacted strongly. For those who had experienced some conscious transformation and who understood the meaning of personal responsibility, the concept of individual conscience held exhilarating promise. On the other hand, those who had given the Church the responsibility for their faith felt abandoned. Herein lies a reason for justifying PT as a necessity of existence, because if lack of meaning means sickness, it is cause enough to declare it responsible for neurosis. Neurosis cannot be eliminated by chemicals but by a change of attitude -- by change alone.

Basic to PT is a combination of awareness and acceptance of certain basic principles of being, of functioning, and the varying amounts of abilities, without looking back at past experiences and using them to project what is to be in the future. The sum of conscious experiences an individual has had with his or her senses gives the individual a measure of personal abilities.

Faith can never be demanded; but as long as proof can sell it to those who do not understand the freedom of faith, what is being sold remains the same: proof is -- "You have to believe me, my reality, my fear and insecurity." If the principle of force (power)

is fully understood, and the results integrated into the personal system of being, faith as an ability inevitably has new meaning for the individual. In time and with experience, this new ability tool, faith, will show its very vulnerable character. If it is shared with and explained to others who have not recently or ever experienced a similar liberating personal change, chances are high that it will be ridiculed. This has to happen because the process of PT singles an individual out of the masses, and masses in all their personal insecurities feel challenged by any representation of individuality.

So the conflict is preconstructed: by experiencing a PT, a person leaves the old personal territory but, consequently also the old support system of like-minded peers. In most cases these peers, because they naturally cannot appreciate another individual's transformation, are likely to try to readjust a PT individual to their schema of understanding, their level of functioning. It is this moment when the newly gained faith (belief) of an individual is facing the greatest challenge since its establishment, and because of its frail nature, it needs a catalytic agent -- courage -- to survive. If personal courage is not at hand to come to the rescue, the return (regression) to the old pre-transformational level is likely to be extremely painful

because of the existing knowledge about the visit in another awareness dimension.

Courage. Courage is the ability to take responsibility regardless of the difficulties it may entail. Jean-Jacques Rousseau has said that the freedom of people isn't to do what they want to do, but rather not to do what they do not want to do. Most people describe what they do not want better than what they want; the prediction of what it is that they want is diffused and vague. Deciding about something one does not want seems courageous, but soon such decisions become a routine and the experience of risk-taking is denied.

Decisions are made, have to be made, every split second of life. And most of these decisions are entrusted to the automatic system. In fact, it is comfortable to react automatically and to trust, e.g. bodily functions, to be handled with great perfection by the automatic system. This automatic system supplies us with luxurious amounts of time to be otherwise active. If the phone rings the human automatic system provides the next steps of activity required; if a cup of coffee is too hot to drink, the alarm senses will prevent harm through perfectly organized coordination of available memory tapes. But the use of the comforting luxury of automatic is equivalent to a misused

drug; both carry an expiration date and, if ignored, become harmful if not dangerous. If faith makes an individual believe that there is reason for any kind of expiration date, courage is required to follow through. As faith and courage are opposed to automatic, a decision is necessary. How does an individual decide which of these choices to make?

Breathing, circulation, doing, performing, etc., are evidence of human life, of existence. All of these can be categorized into either conscious or unconscious activities; their condition is reciprocal. Despite various theories of when and why in earliest existence of human beings, different functions begin, the focus is that in one way or another their beginning does include decisions about whether these functions are executed consciously or unconsciously. People who have taken heavy doses of a psychedelic drug, such as LSD, indicate that their main anguish was to keep their breathing going in order to survive. Through chemicals, the human automatic system was eliminated and that function was then experienced as a dimension of enormous proportion. So far the automatic explains itself as valid and can be appreciated only for the comfort it supplies. Whereas for most bodily functions, the automatic is useful, this usefulness does not apply for

most actions taken. To permit a one-time-successful-action to become established routine and habit, leads to rotation, because new information is locked out. If bodily functions like breathing and circulation are understood and accepted as unconscious behavior (appreciated automatic) and doing and performing as conscious behavior (increased awareness and responsibility) the combination of faith and courage will be promoted above the automatic.

Once this concept is felt, gradual control over the automatic system is gained. All areas of automatic are consciously accepted where they are useful, but the decision-making process gains a new perspective and the process of examination has a new meaning. Technically, the moment to make a decision arrives and with the automatic under control, there is a split second of openness toward risk-taking. This is a sort of nowhereland between past and future, but not yet present time, and is likely to create fear because of its uncomfortable uncertainty. Bentov (1979), in discussing objective and subjective time, suggests a "nowhereland" of time during which an individual can manipulate time during meditation or deep concentration to an extent that the second-hand of his/her clock stands still. (p. 71-78)

In PT, courage needs to substitute for this sequence of fear

through self-responsibility. Especially in the beginning, this moment of transformation has had too little practice to have become routine, but is sufficiently rewarding to encourage. In time the often painful moment of departure from old familiar behavioral territory with no knowledge of what the new territory will be like, will lose its fearful stigma, as habit increases the operational quality of personal courage. Then the rewards for courage will be more experienced, the process familiar, and the benefits at hand. Practically as a side product, a change or shift of old values will take place, mainly because discovering the degrees of personal courage includes the ability to let go. If in the past nothing seemed so difficult as to change one's mind, now things and situations are not approached with the projection of shaping them toward one's expectation, but rather of shaping one's own perception and the way things and situations are seen. Personal flexibility is made conscious and enjoyed; the dimensions of courage provide housing for the equivalent dimensions of faith; the practice of growing becomes a security.

Freedom. The third ability central to PT is freedom. PT, in comparison with other theories and with therapies, does not and cannot promise freedom of whatever quality, quantity or condition. It does

provide a method of learning, experiencing, finding out about whatever freedom can mean to the individual. The creative process of designing whatever freedom means to an individual is not laid out, described or prescribed, but remains open to be experienced, examined or created in whatever way felt. Throughout the process of discovering the meaning of freedom, freedom of choice and freedom of change become abilities, not just expressions. PT provides tools and offers suggestions on how to feel the capacity for and availability of freedom. Choosing to change results in self-permission to feel again as originally felt, not as one was taught to feel. It is the getting in touch with the original senses, therefore, a reestablishment of original trust. Every decision to be made is already decided, sometimes even faster than the situation which makes the decision necessary is completed. The automatic system controls the input of five senses, adds whatever past-success-strategy is available, and produces the result for a decision. What is not considered here, what has been rationalized away from the consciousness, is what sometimes is referred to as the sixth sense: intuition. All religions, philosophies, and cultures interpreted human instincts as conditions of higher vision and accepted intuition as spiritual resonance. Although this

phenomenon was explained and interpreted, it was not pressured for proof. It simply was accepted as a sense, if not valued.

Trained behavior, the behavior which is or was expected to bring rewards, interferes with access to the intuition which the individual has, was born with. Consequently, a decision made does not necessarily represent the real (original) decision within the individual. After the various layers of consideration are laid open, the automatic systems switched off, the original decision that emerges might even surprise the decision maker. The surprise comes not only because the decision differs from that perceived as appropriate in the former context, but mainly because of a strong physical comfort experienced during the realization of what the instinct really decided to do. With this harmonic feeling, a true equilibrium between body and soul is established.

Because of reference to studies on animal instincts, human instinct has enjoyed a far more scientific status than intuition, probably because instincts are and can be rationalized as a genetic by-product. Instincts are automatic (thus somewhat uncontrollable) decisions, and since Freud they frequently are called drives. Instincts <u>do</u>, intuitions <u>tell</u>. But no matter what information they carry, both

remain phenomena. While instincts are rationalized as drives, intuitions are erroneously put in opposition to reason. Cultural press causes individuals to doubt their intuition. The extensive interpretations of those who are functioning outside the traditional scientific community (e.g. cultists, para-psychologists, astrologers, etc.) has not helped to give intuition the attention it deserves.

Jung (1928) spoke of the collective unconscious, a realm of the psyche that is common to all mankind. The collective unconscious is a deeper stratum of the unconscious than the personal unconscious; it is the unknown material from which our consciousness emerges. Its existence can be deduced in part from instinctive behavior, which is 'inherited and unconscious'. The tendency to apprehend and experience life in a manner conditioned by the past history of mankind Jung calls archetypal. Archetypes are the 'pre-existent forms of apprehension' or 'congenital conditions of intuition.' From collective consciousness, the mind resurrects information that is collective rather than personal in origin. (p. 272-276)

Westcott (1968, p. 97) states that "Intuition can be said to occur when an individual reaches a conclusion on the basis of less explicit information than is ordinarily required to reach the conclusion."

Westcott further states that only intuitive thinkers are capable of going beyond current frontiers to a "major breakthrough ... the solution of a problem for which apparently only insufficient information is available." (p. 191) Although Westcott cautions against over-encouraging intuitive thinking, he does credit intuitive thinking for experiencing new territory and making major breakthroughs. If the empirical study of intuition as experience seems impossible and irrelevant, the actual existence and related results from intuition simply cannot be ignored in a transformational process. At this point in PT it is not necessary to know or have proof of what is actually going on but to openly and willingly experience, to work with intuitional feeling, not against it. For example, love as a phenomenon, once it has been experienced (felt), usually enjoys the status of acceptance although in most cases it cannot be explained. It is respected, accepted as a result of feelings that somehow remain at a loss to be analyzed. If intuition can be perceived and understood as a similar phenomenon of ambiguous character and tolerated enough to trust it, conclusions about the why and how of intuition become irrelevant.

In 1927, physicists working with the new physics met to discuss "what is it that quantum mechanics describes?" among other topics. What emerged is what is now known as the Copenhagen Interpretation, which says, in effect, "that it does not matter what quantum mechanics is about! The important thing is that it works. This is one of the most important statements in the history of science." (Zukav, 1979, p. 62) Zukav further states that "the idea that we do not understand something until we have a picture of it in our heads is a by-product of the Newtonian way of looking at the world. If we want to get past Newton, we have to get by that." (p. 47)

This comparison as a side product provides a test for trust and tolerance of an individual because it touches above and beyond the maximum projection ability. If the fear about an unknown, unexperienced space is exchanged for curiosity and trust in one's senses, learning will be voluntary rather than being forced by ignoring the consequences of sense-related signals. Openness toward not-yet-fully-discovered phenomena is a highly adventurous position of extreme flexibility but most of all, it is a position which was not given to an individual; it has been earned.

In PT, signals from instincts, and more so from intuition, are

encouraged to become an integrated part of the decision-making process. The information they hold is purified by examining/removing overlaid automatic responses, and a dimension of personal truth is experienced. Once the available, but not previously used, abilities and their dimensions are felt, the outlook on personal development is positive. Only then is true positive thinking applicable and meaningful, because the feeling of feeling positive is grounded in the individual. Without positive feelings grounding it, the positive thinking approach for problem-solving situations remains a self-defeating auto-suggestion of equally questionable effect as long time chemical treatment of symptoms. In PT the individual works not only with abilities which are there, but also with those rediscovered and achieved by conscious decision to go further in pursuit of personal growth. Instead of thinking that he thinks, the individual really thinks, and the understanding and awareness of this gives the person identity and integrity. Facing one's very own personal truths will heal the scars that past experiences left on the individual's original trust and this original trust can be reestablished as personal honesty, without fear of failure. (I cannot be angry with myself if I understand myself.)

So we see that the principles described in the previous section are made operational by development and use of three abilities: faith, courage and freedom. Faith is openness to original trust -- a believing in realities. The individual with faith ability is liberated from demanding proof as condition of trusting information.

Courage leads the individual to consciously accept all areas of automatic response where they are useful, but to find new perspectives and new meanings by risking change.

The individual practicing freedom chooses to change; he/she grants self permission to feel again as originally felt, not as was taught to feel. Freedom is the getting in touch with the original senses, therefore a reestablishment of original trust.

The interaction of principles and abilities is discussed in the next section.

Interaction Between Principles and Abilities

The understanding of the interaction between the principles and abilities discussed in the preceding sections results in attainment of the condition necessary for learning about and with perspective transformation. A single conscious transformation as an occurrence does not necessarily provide an individual with enough feeling for learning to guarantee growth, but it does offer direction for alternatives. PT is the moment of breakthrough into another level, the previously unknown

dimension of what is available in an individual's consciousness. Having reached a feeling for learning about self makes suppression conscious, and also confronts the individual with the personal quantity of what there is to work on if PT is put to use and practiced. This includes the understanding that the goal of PT cannot be to help achieve the disappearance of symptoms, but rather the opposite, in order to face up to whatever needs to be readjusted for the new reality: that one is alone and totally self-responsible.

At first PT can be described as a second birth, a recognition of a third possibility. In fact, the gradual clearing away of over-lapping behavioral patterns (strategies) will make it evident that most every problem in the present detoured from one of the original (basic) strategies established in earliest childhood (fundamental life principles). Once the original source (decision) is detected and tuned into the detached emotion, most of these old strategies (and consequently all follow-up/connected preventing strategies) become deactivated and lose their dominance through modification. In PT confrontation is encouraged and welcomed; things are seen as they <u>really</u> are, not as they were either projected or expected. Reality has lost its threat because everything is neutral information and the individual is in charge and/or in control, not controlled by the circumstances. PT is

the ability not to feel controlled by control, but to feel that one is in control. Thus personal destiny is accepted and the harmful effects of complaining, dislike, and dissatisfaction are eliminated. What was before perceived as suffering, gains the new interpretation of a new period of learning to exchange/overcome old strategies for new more appropriate ones.

This is a hard task and requires maximum concentration and coordination, but the available rewards are known. Once detected by using a check list of inadequacies, an old behavioral strategy will fight to remain in control and will make many attempts to stay and continue to enjoy the status it had. Parting with an overcome strategy can be likened to a goodbye; it discharges pain as a by-product. This feeling of uneasiness, of pain, in time will signal the individual who is more advanced in the prodedure of PT that a modification is necessary and he/she will proceed to free unnecessary energy which would be blocked by procrastinating this exchange of strategies. Just as there is no free lunch, there is no real change without pain. But since the results of a conscious transformation are evident, the next CT will be approached with increased confidence; what was initially felt as "pain" will gradually be perceived as the natural effort of a task. The final result will gain more importance than any amount of

pain experienced because of failure to cooperate with the evolutionary principles to achieve the necessary learning.

A close look at things existent shows that although on different time levels, things do in one way or another change. There is no real stagnation; everything moves, changes -- except sometimes the idea in a human mind. The unwillingness to permit change causes the most traumatic experiences of humankind. In the end even the most stubborn idea is defeated by time, but most of those beings who will permit any extreme of behavior except change cannot outlive their stagnation. PT supplies an individual with an adaptability of almost meditational quality because one of its main results is rhythm, a fundamental principle of everything alive.[2] PT is activity where wanted and passivity where needed.

In the polarity sense, rhythm has a beginning as well as an end. Similarly, evolution has, on a very large scale, a beginning just as well as it has an end -- leaving oneness and returning to it again. Human life (existence) is a sequence, a replica of this gigantic voyage, and it contains exactly the same rhythm from birth to death. Although

2. Bentov, in his Stalking The Wild Pendulum, describes rhythm entrainment (a developed order in rhythm) of various biological species, showing that, even when displaced from the environment to which the original rhythm was keyed, each species quickly develops a new rhythm keyed to the new environment. (p. 37-43)

the moment of conception might be interpreted as oneness (sperm and egg equals one new being) the fetus is from the moment of conception on, one part of a unit of two -- mother and child. If one regards them as genetic automatics, conception and pre-natal existence in the womb happen. For the fetus this means that everything needed is there; the supply is perfect. All the time from conception to actual birth, the only thing obvious is growth and even that seems to be automatic. Right after being born the protective shell of the womb, with all the automatic comfort and support, is gone, and the learning begins actively. After having learned to coordinate senses with supportive body mechanisms, the infant begins to experience personal reality and simultaneously to experience the consequences of communicating with other beings.

Enough data are available about why, how and when infants begin to have conflicts with own and other beings' reality. But at one point or another, the infant discovers the pure form of lustful experiencing of learning and of coming up with the personal achievements of trust and curiosity. Inevitably the infant faces confrontation with the regimented established perception of other beings, most

likely of those superior in experience, size and strength. This results in the traumatic shift from authority (up to now learning meant experimenting and getting a result) to inferiority (my own experiences don't matter; I'm supposed to do what they expect me to do). In traditional psychology this is the moment of the birth of an inferiority complex caused by the confusion of conflicting messages. In PT this is the moment of change from all-directional curiosity to imposed direction. This focal point is dealt with differently by various psychological theories. In traditional psychoanalysis the procedure for helping is roughly as follows: At the moment when the results of a problem become unbearable the individual seeks help. This is the beginning of therapy (Point A).

With whatever theories explain about the whens and hows of the human mind, we try to detect the original (true) problem and go back in a patient's personal history until we find it or believe we have, indeed, found it. On this journey into the past, through memories, layers and layers of mostly painful experiences come up and as their old emotions are dormant, these stored emotions are reactivated and, consequently, reexperienced. In this way a more or less exhausted patient finally arrives at the point of the original source of his/her problem (Point B), feeling even more miserable than at the beginning of therapy because of the old emotions being refelt along the way. The problem might be, for example, an inferiority complex. From Point B we go all the way back to Point A (the present), which now

has all the power of Points A and B combined, becoming Point AA. Now that we know why the patient was troubled at Point A, we have proof of the origin of his/her disorder. The continuation of this sort of therapy has at this point provided reasons for the present discomfort which date back to the original problem. From then on, knowing the reason why, the picture of who or what is responsible for the problem is dealt with. Once the responsibility of the problem has been fixed, the reasoning as to why this should not be a problem anymore begins. This is a clear shift of responsibility. Instead of helping a patient to establish, or rather reestablish, his/her personal responsibility, he/she now knows what or who is responsible for the discomfort -- who is to blame for the condition. This is also a very subtle mechanism of suppression because the patient still isn't helped to accept personal responsibility but is expected to rationalize his/her reasons for the problem away, since he/she now knows when and why it was established. The position of therapy and patient is still at Point A(AA), and the conditions for reaching Point C (problem resolution) rely on the patient's cooperation (if still available, and not by now another problem) and the therapist's techniques. If by now the patient is feeling more uncomfortable

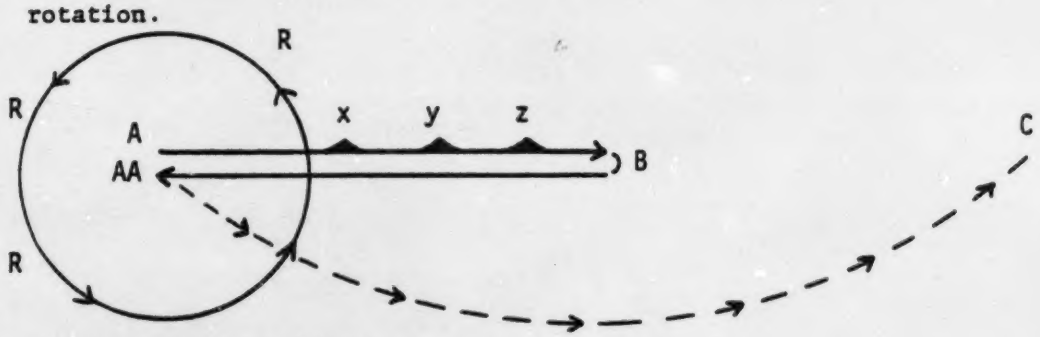
because instead of getting relief, he/she has reexperienced the pains of old scars, he/she is very likely to resist therapy. The original idea of seeking and getting help through consulting a therapist has not materialized; if it still can depends on how much trust is left.

In traditional psychology the point of a patient's non-cooperation is labeled resistance, which simply means that he/she does not do anymore what the therapist wants/expects. In the likely event that on a journey into the past from A to B and back to A(AA) other things that need to be dealt with come up, a dependent patient-therapist relationship has been established. At no point in this procedure has the patient been able to learn about an independent approach to help self, just and only the assistance of the therapist. The therapist is still holding the promise of relief for the patient, thereby justifying his/her involvement. Dependency is still existent. The patient still needs the therapist to go on.

Professionally this is a similar position to that of an archeologist. Through layers and layers of unimportant material, search after search eventually produces a finding. A dead object is unearthed and examined. Projection, expectation, interpretation, presumptions, and so on, are invited to analyze what has been found from times long

gone by. Most likely the object is then put in a glass box with a label so that it can be looked at. What does it tell us? How it was in the past, how it could have been in the past? Today, tomorrow, what can be done with it? Besides the visual idea, how it was in the past, what does it suggest for the future? So it is with dredging up past experiences of the individual. They are there to look at but they do not suggest the future

Point A is returned to with the accumulated findings (X, Y, Z) on the way to Point B and instead of the initial amount of pain being released, it is even stronger now and is Point AA. The goal, Point C (problem resolution) is still as far away as at the beginning of this therapy. Still a way to help (answers) from the therapist, positions A and AA represent the patient's rotation. A + B = AA = rotation.



A = original problem
xyz = re-experienced emotions
B = source of original problem (A)
AA = A + xyz + B = R (rotation)
R = rotation
C = problem resolution

Besides the rotation, the actual way to the solution, Point C, is twice as long as it was at the time Point B was reached. Instead of continuing to a solution point, the patient has returned to the place from which he/she started.

Whereas other psychological treatments, theories and therapies were born through the loss of the original concept of learning, PT is the reverse. Hence, PT can be taught for problem resolution but in no case can it be applied as a therapy. The teacher of PT has to have experienced it, felt it. If the teacher of PT cannot feel (float with) the learner, it is unlikely that the role of learning assistant will be established. This is fair to both parties because from the beginning, dependencies are avoided. (SIMILIA SIMILIBUS CURANTAR).

The principles of PT can be taught, but only after a response does a PT teacher become another person's assistant. The response is the invitation to share. Nothing is given -- everything is offered. The actual process of PT, compared to traditional therapy, has a forward direction and constitutes a chain of development:

A to B to C and on to D and an endless line of possible steps. Depending on speed and intensity of PT, the departure point A and its

message (problem) take on a different meaning, a new perspective, and the individual experiences and advances his/her very personal understanding of being.

For example, a bottle filled up to half of its total capacity can be described as half empty or half full. In most cases the choice of expression will be automatic. An individual's conscious description of a bottle as being half full does not represent positive thinking alone, but positive feeling, which acknowledges the potential of the actually existing amount, including every aspect of possibilities. The perspective is factual; the half-full bottle is there to work with, to experience with. Instead of a value judgment, credit is given neutrally to the half-full bottle without expectation, manipulation or condition. Instead of a mere reflection of visual information (positive thinking) the perspective includes the options for experiencing it.

Through researching and discovering more and better understanding for being -- existing -- personal reality is expanded and growth is actualized. This represents a definite departure from how things were perceived at Point A, and the original impact of A is weakened, if not made totally irrelevant. The more the understanding of the <u>why</u> of

personal existence is gained, the more independent of help/assistance the individual becomes, the less feasible it will be to shift responsibilities away from self onto others. Most important of all is the straight proceeding and forward direction of development. A is departed from, B approached, comprehended and fit in, and on it goes to C (problem resolution), D (application of what was learned on the journey from A to C) and so on indefinitely. Each step brings growth.

An occasional return to a point already passed on a chain of development can be tolerated because information about the farthest point of personal growth is there, and knowledge about it cannot be eliminated because by now it is known. Wherever temptation might present itself, a detour from better knowledge will be conscious and thus the individual's own personal responsibility. The flow in one direction will be obvious. Once having reached, for example, Point D, Points A + B + C represent in their collective experiences what becomes the fundament (the basis) of the present. Every known past has been dealt with actively; nothing can be interpreted as having been done to the individual. Through experiencing and understanding this process,

the future cannot be read, but its uncertainties lose their fearful character. The individual is now fully in charge and consequently is also responsible for his/her personal frame of mind and knows about the effects of expectations, projections, manipulations, etc.. Here being in charge includes the conscious awareness of the fact that the individual alone is responsible for the quality of personal frame of mind, knowing through experience that only he/she is deciding how to feel and cannot feel at all what he/she does not want to feel in one way or another. PT at this point has answers for various feelings because the individual's old perceptions of these feelings get new perspectives. For example:

The feeling of being alone, abandoned, lonely, represents major fears and insecurities from the time of total dependence as an infant, which are, in quality and quantity, equivalent to the fear of death, because identical at point of origin. This total dependence breeds hostility, which because it was born of the individual's inadequate and inferior position, becomes maximum fear which then is distributed onto feelings of loneliness, etc.. Through PT the evolutionary principles of being do not remain simple theoretical information, but become operational. If practically experienced (theory put to practice)

the information that every individual comes alone and goes alone in this life -- that this is the only certainty in this life -- will be accepted. This is the only truth with a guarantee in human existence. Once this has been understood and accepted, the fear which had been distributed loses its power. In no way does this loss of the original maximum fear mean that the understanding of these facts of human existence now provides comfort, but the release of this once-inflicted power from the feeling of fear opens space to examine the facts neutrally, with emotions deactivated, and to decide how to see these facts in the future -- which perspective feels good, what kind of preparations can be decided upon. As half of this process (birth) is already accomplished, the remaining half (death) in PT represents the end of existence as we know it now. PT leaves it up to any individual to decide personally in all intimacy whether death represents the end of the ABCD ... chain of development or another point on the journey.

If loneliness, being alone, is no longer experienced as fearful as it was before PT, it is likely that personal dependencies on other beings, in particular emotional dependencies, will gain a totally new perspective. It is not necessary to need another person or work

on being needed, because having liberated self from dependencies of that kind provides the individual with a feeling of independence which no one will ever consciously trade in again because the privileges enjoyed are too rewarding. If need is taken out of a relationship, meaning that dependencies are eliminated, partners in a relationship can fully enjoy each other the way they are, the way they want to be. Once this is accomplished, expectations and their destructive side effects have a hard time getting established again. Both being of passive character, dependence and expectations will lose their meaning during a PT because conscious change and growth procedures create at first an inspired activity, a fresh and new product, not old patterns.

One of the main disciplines of PT is the rediscovery of the original concept of learning (a), with the understanding that the tools to work with are already there within the individual. What makes their capacity appear to be limited is the extent of communication fractures (b) experienced since its confrontation with the regimented perceptions of superior beings.

PT does not look for what or who was responsible for these fractures but rather begins to reorganize and work with what is

actually there (c). Instead of restoring existing borderlines of old fractures, PT explores alternate possibilities for expanding the

a = original concept of learning
b = communication fractures
c = remains from the original concept of learning

dimensions of what remains from the original concept of learning (c). The old borderlines are accepted as givens; the focus is now on the expansion of that part of the ability to allow what has survived up to now. C opens up and invites inspiration. This inspiration receives and sends information waves from and to every possible direction.

This new dimension and quality of learning transforms whatever was once perceived as failure into breakthrough experiences. Enlivened failure and inadequacy contribute to the whole concept of perspective transformation because the combination of old ideas with new ways creates something that did not exist before. As a routine, this eliminates also boredom through adjusting, rather than adapting to,

an unpleasant situation. Personality varies on two dimensions -- form and flow. Form is one's attitude or stance toward life: enhancing for self and others or preoccupied with coping with a prolonged deficit state. Flow is the process that regulates one's awareness; it operates as a filter limiting stimuli that enter consciousness. Form and flow patterns determine the number, duration and intensity of interest one manifests (Heath, 1973).

As overall condition for perspective transformation, the only requirement is openness toward experimental thinking. Faith, patience, tolerance, courage, honesty, rhythm, duty, routine and discipline mean different things to each individual and, therefore, cannot be prescribed. In the personal experience of perspective transformation a pure idea remains an individual's personal privilege of conquest, representing the reward for the risk-taking of change. PT is <u>felt</u> experience that the body is the instrument of the mind and not vice versa. It is an <u>integre</u> approach to harmony and equilibrium which can best be stated: I have had good times and intend to have even better ones.

CHAPTER 5

SUGGESTIONS FOR ACHIEVING PERSPECTIVE TRANSFORMATION

Chapter four presented the three conditions basic to achieving perspective transformation -- feeling experience, internalizing six principles (polarity, causality, force, reality, change and responsibility), and developing abilities (faith, courage, freedom) which make the internalized principles operational -- and explained the complexity of the interrelatedness of these conditions. It also explained that since the experience itself is individually constructed and individually felt -- is subjective -- PT is not an objective concept that can be described in such a way that the description constitutes a recipe which anyone can follow. Like biofeedback, it is an internal process that occurs differently in different individuals. The person who can control his/her blood pressure through biofeedback, for instance, is unable to tell another person how to accomplish the same phenomenon. The internal processes are felt by the individual, but different internal processes may be needed for another person to achieve the same blood pressure control. The person IS the method.

In his discussion on education for preconscious freedom, Kubie

(1970) states that " ... we do not need to be taught to think: indeed ... this is something that cannot be taught. Thinking processes actually are automatic, swift, and spontaneous when allowed to proceed undisturbed by other influences. Therefore what we need is to be educated in how not to interfere with the inherent capacity of the human mind to think." (p. 104) So it is with perspective transformation. It cannot be taught. All we can do is to assist the individual to identify and break loose from the learned structures that interfere with the human capacity to <u>feel</u> experience, to trust the senses and the intuition, and to risk change. Directions, instructions, or steps to illuminate the actual achieving of PT are extremely limited because they must separately describe concurrent actions and interactions, and because the process by its nature varies with the situation and the state of the individual. Illustration by case study is also contraindicated, because the case study tends to freeze the process which was successful in one case, but which might be completely inappropriate in another.

The fact that no fail-safe recipe for achieving perspective transformation is possible does not preclude the author from suggesting techniques that might be followed by assistant and/or learner to help

the learner begin to break loose from the learned structures that interfere with his/her human capacity to achieve perspective transformation. Although general explanations of the techniques are provided, it must be remembered that the implementation of the techniques will be very personal and intimate for each individual, thus not totally predictable in their outcome.

To approach the process of achieving perspective transformation, an individual must first work on the three conditions basic to perspective transformation: feeling experience, internalizing the six principles of PT (polarity, causality, force, reality, change and responsibility), and making the principles operational through the developed abilities of faith, courage and freedom. Careful study of the explanations and examples presented in Chapter 4 will help the individual begin putting these conditions in place. When these are well grounded, the process of achieving perspective transformation begins.

As was indicated earlier, PT is best pursued with the help of an assistant. However, since few trained assistants are available, the individual may want to proceed with self help. A truly open person who has grounded the principles and developed the abilities,

can make the journey alone. The suggestions following, although they refer to the role of the assistant, are relevant for self help as well.

Human beings seek equilibrium but can handle only a limited number of changes at a time. The nature of PT permits at most only the assistance to learn more ways and alternate routes to self help. Whereas a passive individual seldom decides to make a decision, the active nature of PT works in the opposite direction.

The PT assistant's obligations are few, but their employment requires the art of sensible discipline. The position of PT assistant is that of ethical coordinator of alternatives in thinking, and belay to remain in the present. In PT the individual's concentration is turned from the outside to the inside. It is essential for an assistant to sense when a learner is ready for the next step toward the borderline of breakthrough. Deciding when this moment is about to arrive is the assistant's only active involvement in a process that otherwise belongs totally to the learner. The assistant's assuring presence in the split second of nowhereland is the only assistance necessary.

In order to create strict neutrality, some major rules obligatory

to assist in PT are:

(1) Unconditional acceptance of the other individual, without ever criticizing, expecting, demanding, projecting, adding, changing, comparing, timing, associating, commenting, interpreting, advising, directing, manipulating, judging, identifying, denying, interrupting, reacting, intimidating, analyzing or valuing the other's needs, either verbally or physically (e.g. through body language).

(2) Simultaneously to be present with the learner, to supply undivided attention through eye contact and real listening. Although this sounds easy, it is in practice a very difficult task and demands full concentration. In turn, the assistant benefits by learning to control personal interference and patience, as well as increasing the ability to concentrate and tolerate.

(3) Because of the intensity of this procedure, an agreed-upon time limit must be set, preferably an interval of fifteen minutes of listening, followed by a fifteen minute conversation period on a topic of mutual interest, then another fifteen minute listening interval. This excessive amount of real listening will soon show results in a dilution of the learner's tension as the fear of not being heard diminishes, because the experience of really being heard eliminates

the expectation of the usual coercion of interaction and communication. Once this happens, curiosity and confidence create a mixture which prepares the ground for real listening in return.

Having reached this point a PT assistant might stimulate an agreement with the learner in order to establish a contract about one particular subject the learner wishes to perceive under a different (new) perspective. In the course of a learner's verbal introspection on his/her selected case, the assistant, under strict observation of neutrality, might eventually give necessary directions, if the learner loses focus on the original subject or drifts off in other directions. Should the learner stagnate, the assistant might further ask questions on what alternatives the learner might see, create or could construct. If a modification is on target, the learner in this PT stage will be able to clearly identify improvements in perception of the original subject of this investigation. The assistant can further inquire about the learner's feeling whenever a suitable modification is signalled through a change in the learner's performance. However, the ability to sense and read these changes in the learner's performance is the most important qualification of the PT assistant.

(4) In order to awaken a learner's full personal responsibility

in his or her personal process and progress, the introduction to the method of PT must include a comparison with traditional methods (therapy), first to show the difference between the two, and second to show the possibilities, but also the limits, of PT. The learner is reminded that in traditional therapy the client seeks help from others to find solutions to problems, and that this invites failure because such a one-way relationship depends on the irrelevant realities of the therapist. With the classical expectation that the therapist will give the help, the client shifts the responsibility for solving the problem to the therapist, who in turn explains, interprets, analyzes -- in short, holds the answer, the solution. The support the therapist gives is interpreted as a gift, and the client develops dependence on the therapist. The client's expectation of getting help is not accompanied by employment of personal activity to improve his or her position.

In PT, on the other hand, the assistant cannot take over the learner's responsibilities, but can and does assist in disrupting representational systems and suggesting how to exchange them for new approaches. The individual can be assisted to move toward optimism and confidence, but cannot be trained to do so. Change is not demanded;

the way an individual is remains his/her way of being. PT encourages options for choice and makes the individual aware of the dodges employed to get out of taking responsibility. PT does demand inner openness to hear and learn about unhabitual and/or unfamiliar structures, letting them soak in without prejudice.

(5) Besides a comparison with traditional therapy, the introduction of the PT method includes explanation and discussion of thought processes and linguistic barriers (e.g., yes, but; I can't -- which means I do not want to learn how). The learner's attention is focused inward and encouraged to become independent from the manipulation of others. Introspection is encouraged, but at the same time strictly separated from introversion, because the outside reality cannot be rejected, only interpreted differently. Once the creative insight which is essential to learn new behavior is awakened, the learner's trust in his interest in PT is secured and encouragement to continue on now comes from the learner's self.

Besides being present with a learner during introspection, the only other active involvement of an assistant is neutral encouragement. This can be a nod of the head, acknowledgement of the learner's statements with a neutral "I have heard," and/or eye contact. Should

the learner regress to either stagnancy or emotional reexperience of memory records, assistance is limited to bringing the learner back to the present by asking neutral questions such as: How else could you see it? What is projection and what reality? What time is it? Where are you now? What date is today? Do you want to be here now? How can I help you to help yourself? What do you wish? This is the way it was then; how is it now? How would you want it to be now? How would you like it to be? How do you see it? What do you do with what you are able to do? Encourage the learner also to add to each answer the statement "That's the way it is."

(6) A basic obligation in PT is for the assistant always to work with what is there, not with what one would like to have. The time of action is thereby always in the present. Information is separated from information carriers, and every single information is understood as something totally immaterial. At most, the information needs the carrier to deliver it, but it is not continuously interacting with the carrier. This way associations with, and additions to, the information are avoided, and neutrality of information is secured.

(7) If the wish for how things should be is detected, PT assistance supplies reasonable dimensions between what the situation actually

is and what it is compared to, because comparison with the very best -- the maximum one can wish for -- only stresses the gap between these two poles. Somewhere in the middle, where it feels good, is the focus more at home, because if the distance between where one is and where one wants to be is too great, any effort to span this enormous distance is likely to result in self devaluation. PT and PT assistance are like a car and its driver: if the car can be seen as the body, the driver as the mind, PT is the key to start it, PT assistance the manual, and driving, the experience. Who is to drive whom?

(8) PT assistance terminates when a learner procrastinates necessary changes or regresses into a "give me" position. As has been explained before, interaction is established with the condition that the learner will be an active part of his/her own process; this constitutes a contract on how the assistant-learner relationship must function and has been established. In a way this is a return to the classical tutor-student relationship, with the exception that there is no difference in rank. At no time can the assistant be on any level other than that of the learner. Should this be a return to a lower level, a level presumably long departed from, it nevertheless

is the level on which to practice, train and learn the exercise of point (1) again. This also guarantees a regular check-up of fundamentals.

(9) PT implies changes in the individual's processes of thinking and thus guarantees development and growth. Any confrontation is absolutely value free, critique is therefore constructive, because neutral. Values do not necessarily have to be radically changed but the way they are being acted out does have to change. A PT assistant practices unconditional acceptance but is in no position to distribute "gifts;" thereby any addiction to assistance is avoided. If an individual does not make any contributions to the process, if one wants the assistant to think <u>for</u>, instead of <u>with</u>, him/her, no connection has been established, and the termination of this relationship is predictable. In turn, the PT assistant is aware of the fact that the only way she/he can hurt a learner is by going too fast.

(10) PT is the process of changing from the "I want to want to be" position to the "I am" position. The tools for achieving this position are there; discovering them can never be the responsibility of the assistant, but he/she can serve as an example of PT. Decisions are always based on perceptions and if the assistant witnesses that

the decisions made by the individual are of self-defeating character, he/she can suggest that the individual probe the reasons for the decisions and clarify the perceptions of what is important in the present. Very advanced and sophisticated PT practitioners are able to consciously construct opportunities for PT. The breakthroughs are perceived as treats.

(11) What might traditionally be interpreted as neuroses may be seen in PT as overexaggerated experiences whose contents are too concentrated and strong to be dealt with as they stand. To a PT assistant the presentation of these over-exaggerated experiences represents a caricature of the original problem and thus has just the advantage of a caricature: the really important things are presented in a very compact way. But contrary to other theories and methods, the goal for PT in this case is to help the individual understand that this condition resulted from his/her handling of the information and thereby to help him/her return to the normal position. Once understood, the condition is less likely to happen again.

(12) PT assistance constitutes an exercise in applying the principles of PT and does not represent a classical case of need for service. Being able to learn while helping makes the relationship between the student and the assistant a satisfying study of give and

take, but what is given and taken is information, and information alone. As the formula of PT is openness and activity, it represents a maximum of flexibility rather than an anchor for addiction. The rewarding and growing benefit of this interaction is providing both parties with a feeling of what ethics can mean, once practiced.

Achieving PT represents the individual's active involvement in personal evolution and therefore in evolution overall. The awareness of self in existence increases flexibility in perception, and SELF-consciousness. With the new conscious order of first <u>being</u> and then <u>self</u>, being is liberated from the role of automatic handyman and functions as a spectator with a meditational quality. The human automatic system is then divided into wanted and unwanted automatic actions/responses; thus the individual takes over responsibility for consciously deciding what kind and quality of action to invest, and also appreciates and acknowledges the wanted automatic, as it provides comfort and efficiency.

The spectator (self) watches the procedures of existence (being) from its distance, thereby creating a measure of delay before actively becoming involved. This variable sequence of delay guarantees action, prevents <u>RE</u>action, and results in eliminating unwanted automatic

behavior. Neutrality of information is conscious. PT enables the individual to decide between wanted and unwanted decisions, thereby facilitating conscious control over actions. PT ITSELF IS THE PROCEDURE OF SELF HELP. This statement means also that the directions or procedures for achieving PT through self help are limited, since they are idiosyncratic. Every experience of PT is individual, and cannot function as a guideline for another experience. In the spirit of PT, this treatise can only provide suggestions on how to achieve and maintain PT with self help, or better, with self assistance.

(13) Unconscious projections usually possess a quality of logic which results in justifications needed to convince (besiege, dominate) the projections of others. This kind of logic tries to suppress information of others in order to avoid modification (readjustment) of established strategies. The discrepancy between projection and reality produces tension of either positive or negative impact which results in suppression of necessary adjustments. Instead of freeing static energy by eliminating these discrepancies through confrontation of reality, the dramatization of unconscious storage reactivates out-dated information, which in turn dominates action.

In PT this process will not be eliminated automatically, but

controlled by the understanding of the neutrality of information. If information carries one or several messages, each of the divided messages is in itself an information, holding facts of personal reality to be dealt with. These facts are smallest units of reality and at that point undividable, without losing original meaning, therefore neutral. Examining information this way in PT, the individual protects him/herself from being hypnotized by subjectivity and consciously avoids any dramatization.

Everything begins with an idea. The reflection of this idea is <u>on</u> everything, <u>in</u> everything it encounters. The concept of an unencumbered idea is equivalent to an original thought; it is pure, undiluted, and neutral. Imagined as a flawless, totally clear crystal ball, the additions (associations, expectations, projections, etc.) stain, color, and chip the original image (idea, original thought) till it becomes an opinion, and as such provokes reactions. The individual can restore this meaning to its original condition by applying PT. For example: The statement "I am tired" seems to demand a rest period. In PT the mind is in charge of the body and investigates the feeling tired. Is it:

1. physical (the body) only?

2. mental (the mind) only?

3. physical and mental both?

If it is (3), both parties involved (mind and body) agree and are in harmony with each other's information, and the necessary consequences (rest) are granted, given in to. If it is either (2) or (1) alone, information (1) is conflicting with information (2) and a decision has to be made consciously as to what action to take. If the mind is tired and the body is not, the decision could be either to let the body relax and be tired too, or to provide stimulus to the mind by physical exercise -- in either case producing harmony between body and mind. No matter what the decision, it is dealt with on a conscious, constructive level. The result is an agreement between the two partners -- mind and body -- therefore also harmony. In other words, if the feeling of being tired (unincumbered idea -- crystal ball) has in the past been linked or associated with needing rest (additions -- stains), when tiredness appears in the present, PT investigates whether this feeling is really wanted. This directs the decision as to how much or which way the feeling is going to be accepted. Identification with automatically attached associations is prevented. As this is all done within the individual, the reward for successfully achieving a

clearer perspective is harmony with self. Since it was achieved by self help, no one else has a claim on the reward, but by its very nature it eventually will be felt by others anyway (it reflects).

Personal responsibility in the PT sense is an individual's felt dignity and represents the unconditional acceptance of being in the present. Being grounded in self-confidence, this dignity includes the majority of self-help tools such as tolerance, modesty, patience, awareness, courage and discipline. The individual freely adjusts to the information at hand -- even information s/he cannot interpret clearly -- thus avoiding <u>having</u> to adjust, or <u>being</u> adjusted by the situation. Self help is always possible because the individual in PT is able to recognize his/her most essential qualities and to use them. The ability to stand back and be the spectator of personal individuality makes identification conscious. The only legitimate ordinance of PT is to keep things floating, especially dialogue within the individual and with others.

<u>Maintenance and Outlook</u>

As compared with philosophy, psychology is a very young science and only recently have efforts to establish connections between the two been more than perfunctory. When Eastern philosophies and religions were discovered by the Western world in the '60's, their

efficiency attracted a large group of people; their following is still increasing. But the Western genetic background appears to limit the depth/extent of Eastern experience attainable. For example:

Most Westerners who practice yoga arrive at a point at which their interest fades because the promised results were not achieved. So it can be said that yoga was not fully experienced. Those who do get deeply involved in yoga arrive at a point where no matter how desperately they try, no further breakthrough occurs and they feel lost.

Whereas Western philosophy holds more promise for the Westerner, it was and is usually presented in such a sophisticated linguistic and intellectual way that its message is kept elitaire. Philosophy in its essence is the reservoir of centuries of human thought. With all its contradictions, it still is an almost totally untouched resource of spiritual energy, and is not -- cannot be -- the exclusive territory of the elite.

Today the main issue is the conservation of material energy for survival of humankind. In this context it is no wonder that the cure of human pain and suffering is entrusted to material energy: machines, chemicals, minerals, and so on. The thought of the majority of humankind

not only inventing but tolerating the production and existence of weapons that destroy life but spare material things is the epitome of ignorance, negating centuries of human knowledge. The only moral invoked is the protection of a political system.

Western philosophy, representing the essence of what humankind has ever consciously experienced, cannot be kept at its present level in the public image: a dead science open only to a limited circle of privileged beings who are to interpret and decipher its messages. It must be put to use to demonstrate that solutions to tasks must be directed from inside to outside, not the other way around.

With practice and training, PT becomes the example for the truth stored in the bank of philosophy. Although in many cases its written message may need to be simplified, the application is immediately available. Having consciously experienced PT, the individual gains enough flexibility to float within other beings' views, because PT makes "being" (existence), rather than "self" (spectator), the center-point of existence. Only with the honest understanding that it is the service department of philosophy can psychology justify its existence.

CHAPTER 6

WHY PERSPECTIVE TRANSFORMATION?

Advantages

The actual achieving of PT validates models which assist and help to overcome the often extremely painful moment of change (EX-change). This achievement encourages the individual to explore the being fully in charge and command of self. Instead of desperate capitulation in a problem-confronting situation, the individual gains confidence to accept, reflect and decide personally and actively about conflicts in life. Through PT independence from others is achieved and dependence is changed into personal responsibility for the course of life.

Most of today's therapies reflect in one way or another the traditional theoretical approach in psychology. First, they set out to detect the malfunction and, second, to repair what appears to be out of order. Guidelines are the service instructions of the various therapies. Considering the relatively young age of this science and the rapid changes in beliefs and methods, today's proof is tomorrow's error. This means also that the history of psychotherapy as is true of all histories is a history of errors. In his essay about the

impact of Karl R. Popper's evolutionary concept of objective perception, author Paul-Heinz Koesters (1981) renders an account of Popper's opinion that "Freud's psychoanalysis is a pseudo science, because what is understood overall as the strength of it -- to have explanations handy for everything of human behavior -- means also, that for every kind of human behavior Freud's theory becomes verified." (Translation from German text, Paul-Heinz Koesters, 1981)

It is certain that every theory or method at the time of its establishment is always and only a reflection -- a statement or a product -- of the beliefs of the individual who produces it. Included are errors, states of mind, other theories' errors, and so on. Yet the basic approach remains the same: to focus on what is out of order, to reinforce the individual's discomfort by identification, and to "service" what is malfunctioning. The need for service in itself justifies the existence of psychotherapy, prevents active involvement of the individual, and makes the individual dependent upon continued service.

PT does not represent a solution for problems but a solution for projects. Instead of dealing with what does not work, the focus is on what does work -- what is actually already there to work with. The

neutrality of the information makes it possible to set priorities for action, ordering immediate necessities in terms of their urgency. Since it is impossible to make a certain concept understandable for everyone, and individual receptive ability is different in everyone, the solutions for projects cannot be presented on a broad range because a specific information is always attached to the personal reality of the individual who delivers it. PT reactivates dormant abilities which, in turn, supply the individual with the tools for self help and thus with independence from the need for someone else to help. No longer needing the insurance of help from others, the growth process becomes directable.

Once the principle of self responsibility is not only understood, but its necessity felt, the consequences of psychological self-infection become obvious and will be avoided by mental hygiene. Also avoided will be infection by the mental scrap of others. The principal attributes of PT are openness, readiness and willingness. To develop and strengthen them, an individual's capacity for introspection, together with some measure of inner freedom and access to intuition, builds a bridge to the body's feeling headquarters, the solar plexus (gut). If this connection is established, the messages -- feelings -- are infallible. In its result, PT enables the individual

to learn through listening to the inner voice as well as the outgoing voice, the incoming voices of others, and the relationship between and among these voices. Understanding one's own existence with self-confidence eliminates the urge to be constantly heard by others. The drive to be heard is the violent substitute for the inner silence on the subject of being, and all other connected questions. In PT the individual does not only become a better, but also a more conscious, listener. He/she chooses by whom it really matters to be heard and develops a radar-like ability to identify partners with whom he/she would like to communicate and share. The fallacy that mere listening equals interest is avoided, and energy is consciously distributed where efficiency and meaning are likely. In PT the meaning of "saving one's breath" has a different perspective indeed.

Costs

The main expense of PT is total change of attitude from the condition of being a victim toward the condition of being a cause. Included in this way of thinking is a rigid borderline separating the present of an individual from the past and the future; always and only the present is dealt with. A change of attitude from being a victim to being a cause is reflected in the use of language. Linguistic

defense mechanisms such as cannot, yes but, always, never, again, and so on, are consciously recognized as self-defeating and are not at hand anymore for explanations and justifications; with the felt understanding that in one way or another the individual is cause and not victim, personal responsibility cannot hide behind these linguistic defense mechanisms. Opinion statements also lose their character of finality and can reflect only what is at hand at the moment of statement. In PT a statement given respects the reality and integrity of other beings by not demanding proof. For example, an opinion statement might take on the following form: "after examination of presently on hand information, my (our) opinion today is ... ." This might be ridiculed as unscientific presentation, but the fact is that it is an honest statement without need or want to impress. This way of presenting personal opinion invites fluency of discussion, new information and change, but it makes the individual vulnerable. It has become unnecessary to hide behind proof because it is understood that this statement might be tomorrow's error. In this respect it represents an unorthodox, unbureaucratic approach. Remaining open even to last minute changes sometimes is interpreted as being indecisive, unsure, unprepared. For example, at a public

hearing on a controversial issue, most individuals come with prepared statements reflecting their own points of view; this is their agenda. When it is their time to present, the prepared statement is given, even if it repeats or conflicts with evidence already presented. The PT individual arrives at the meeting with as much information as possible but delays finalizing the statement until the statements of others have been heard and processed. His/her final statement may even be directly opposed to the original statement, as openness and flexibility have invited new information to affect his/her position. Even though this change in perspective is conscious and positive, it might be interpreted as the result of being unstable, unprepared or easily influenced.

PT invites, encourages, and supports constructive criticism for its own renewal. An individual practicing PT has a deep confidence about his/her personal existence and finds it unnecessary to hide behind dogma and authority. Although PT strengthens ego, it also increases its modesty because of the conscious restriction achieved through a better and better feeling for what is really important and/or necessary. The cost is the solitary experience of being part of a very small minority.

What might also be interpreted in PT as opportunism is the pure form of floating with, rather than against, currents. To flow with the current and not struggle against it preserves and distributes energy in the best way possible. In PT this represents better understanding of personal reality and therefore has no relation to opportunism, inconsistency or unreliability. For example, flowing and floating imply the presence of liquids of some sort to provide transport, to move. In the category of liquids, the ground element is water. The only condition under which water will not flow is when it is frozen; ice is static water. Melting the ice changes the static condition back to original form as an element.

Ice represents static behavior in human beings as water represents fluid, flexible behavior. PT can provide the warming element required to change the static behavior back to its original form (flexible, flowing), just as the warming element required to melt ice produces an interim condition (ice-water) on its way back to its original character as an element.

The feeling of being afloat again (fluid, flexible perceptions and behavior) elicits memories of the comfortable feelings experienced in early stages of existence: human beings start as liquids (98%),

spend the most comfortable time afloat in liquid (womb, amnion fluid), and discharge liquids in moments of emotional and physical stimuli (tears, perspiration). The physical system housing the mind -- the body -- constantly circulates liquids (blood, glandular secretions) and stops only at the moment of death. Together with the polarities of day/night, summer/winter, hot/cold, etc., these examples of static/flowing indisputably reflect the importance of change.

As power struggles become fewer and fewer, the energy account of an individual will show in its balance a considerable amount of savings. The unorthodox and individual character of PT makes advertising for members impossible. Therefore, the number of individuals who choose to experience an introduction to PT is limited. As practiced, PT provides independence from others; it produces an increasingly open, flexible, and strengthened personality. The practiced personal discipline produced by PT is likely to be ridiculed because it departs so radically from the bellwether discipline of the masses. In his last interview before his death (1980, Locarno), Erich Fromm also stated that "Life's secret or task is to unite the being-alone with the being-with-others, and neither to drown in the masses nor to keep the self separated from masses in a narcissistic or

egotistic way." (Translated from German text, Jaenecke, 1980).

PT is not likely to be successfully experienced while a severe problem is already diminishing because it would confuse the mechanism that is deactivating the problem. The ability of accelerated change in PT can in the beginning create an euphoric sensation, especially when the individual feels the liberating effect of rediscovering the magic of being in tune with self (the transcendance of ego), with the amount and the possibilities of abilities at hand -- the original concept of learning. This overwhelming sensation of being in harmony with self increases desire to share. This is an extremely difficult situation. On one side, enormous amounts of blocked energy are set free and are at hand without much practice on how to distribute them carefully. On the other side is the urge to share and demonstrate that PT actually can be achieved by others, too. It is a task similarly difficult to that of explaining a taste of an orange to someone who never in life has tasted, felt, smelled or seen an orange. Unless the fruit is actually finally eaten, it can only leave an image -- a projection of two different realities.

If the amount of energy spent on sharing an experience of PT with others does not equal the amount of positive feedback, a considerable

minus on the energy account is likely. This can be emotionally and physically exhausting and, in some cases, can even cause depression because the coordination of energy distribution is not balanced. In this case, the exhaustion might be perceived as PT not working. Especially after the first full complete experience of PT, assistance should be available to prevent the described relapse.

Once the individual sees and agrees that PT can be achieved only through tasks, previous perceptions of time and readiness for pursuing the tasks will be changed. If personal existence makes sense, time equals capital. In order to increase the capital, an individual in PT will confidently take advantage of the time given. Besides boredom being eliminated, the task is no longer understood as something which was created to give the individual something to do, but rather as a chance to test personal best abilities. Therefore, a perspective transformation task eliminates the comfortable attitude of working for time or against time and offers the costly alternative: to work and to make the best possible use of time. Most of those individuals who complain about their work as being dull and boring see their wage as compensation for the time they spend on the job. If they would spend the same amount of time consciously working to test the results of

their best performance, time would fly by so fast that the thought of being bored could not possibly strike their minds. However, this redirection of energy would represent cost to most of them.

SUMMARY

In this dissertation the author has presented his concept of perspective transformation as a conscious change from old to new patterns of behavior, a new level of functioning which moves from passive to active involvement in one's evolution. The person who has achieved perspective transformation has experienced a total change in life perspective, and has actualized that perspective. In other words, life is not only seen from a new perspective, it is lived from that perspective.

Unconscious transformation is a change of life perspective and behavior resulting from external events, conditions or situations, with the individual being the passive recipient of the change rather than consciously participating in it. Conscious transformation, on the other hand, represents a new perspective and behavior related to a specific situation, condition or relationship, consciously pursued and achieved by the individual. In other words, the individual decided to change his/her perspective in that area, and did so.

The conditions of perspective transformation are explained in Chapter 4. These conditions are (1) conscious experiencing -- feeling

-- of the interaction between mind and body; (2) awareness and acceptance of the fundamental principles that provide access to alternative perspectives (polarity, causality, force, reality, change and responsibility); and (3) developed abilities which make the internalized principles operational (faith, courage, freedom). Condition one is basic to attainment of the other two conditions. The principles must be internalized to a point that they are based in the individual's functioning system so that they provide the necessary grounding of perspective and behavior. The abilities must be consciously acquired and consciously applied as each new situation presents challenge to operate from the transformed perspective or to fall back into old, self-defeating behavior patterns.

In Chapter 5 the author addresses the facts that perspective transformation is a very individual and intimate process; that it is complex and variable -- that it does not follow specific steps in orderly fashion; that it is not a therapy or a theory, but rather a personal process for escalating one's development; that although it can neither be taught nor administered, the process is accelerated and facilitated by the help of an assistant; and that it can be achieved by self help. Suggestions for embarking on the journey to PT are

presented, with the caution that the individual traveler will need to chart her/his own route as small successes light the way.

The technique is contrasted with the traditional psychotherapy methods, and the reader is shown the efficiency in time and energy if PT, rather than psychotherapy, is used for problem resolution.

Chapter 6 discusses the advantages and costs of perspective transformation. The principal advantage is that independence is achieved and dependence is changed into personal responsibility. Since the principal attributes of PT are openness, readiness and willingness, the PT individual understands his/her own existence with self confidence, and is able to risk change. The principal costs are, being misunderstood, and being considered to be indecisive or unsure. Remaining open makes one vulnerable, but the cost is worth the reward.

The final section of this chapter treats maintenance and outlook -- how to maintain the transformed perspective once attained, and a discussion of the philosophical basis of the technique. Although lapses to old patterned behavior are tolerated, they must be recognized as lapses and prevented from becoming habitual. The philosophical underpinnings of perspective transformation legitimize its pursuit.

Limitations

The reader is cautioned that since the process and experience of perspective transformation are complex, personal, intimate, and individual, and do not follow discrete steps, no recipe can be presented for its achievement. The fact that it is a complex of interrelated principles, abilities and experiences precludes its simple definition. However, the author has provided suggestions for helping the learner break loose from the learned, static structures that interfere with his/her human capacity to achieve perspective transformation.

Although perspective transformation is a developmental process -- an escalation to a higher level of functioning -- it can be applied in the pursuit of problem resolution. However, it does not and cannot tolerate the typical therapist-patient relationship that occurs in most psychotherapies. Neither is it a specific content to be learned. Rather, it is a conscious, deliberate, focused journey, best negotiated with the help of an assistant. Although it can be achieved through self help, the availability of an assistant facilitates and accelerates its achievement.

Outlook

The author's technique evolved from several years of research in both conscious and unconscious transformation. Because the condition of breakthrough to perspective transformation does not always occur, additional research is needed to isolate those variables that tend to be correlated with success and nonsuccess. Hypotheses that need to be tested include the following:

(1) The benefits of PT outweigh the costs to the individual.

(2) The effectiveness of the assistant is correlated with the degree of change in his/her values and perceptions pre- and post-PT.

(3) The quality of listening needed to achieve PT is related to the degree of interest, awareness, and curiosity about PT.

The author intends to pursue such research, and encourages others to join him in this pursuit. Those who do so are asked to share their methods and research findings with the author. He may be addressed at International College, 1019 Gayley Ave., Los Angeles, California, or, % ALTERNATIVES, 5123 Veronica Street, Los Angeles, California 90008.

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